ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New England Annual Conferences of the Methodist Episcopal Church.

Vol. XVII. { A. STEVENS, EDITOR. FRANKLIN RAND, Agent. BOSTON AND PORTLAND WEDNESDAY, MARCH 4, 1846. TERMS, $2.00 IN ADVANCE. OFFICE OVER No. 1 Cornhill. } No. 9.

From the N. Y. Knickerbocker.

EARLY LOST, EARLY SAVED.

BY GEO. W. BETHUNE.

Within her downy cradle there lay a little child,
And a group of hovering angels, unseen, upon her smiled;
A strife arose among them—a loving, holy strife,
Which should shed the richest blessing over the new-born life.

One breathed upon her features, and the babe in beauty grew,
With a cheek like morning's blushes, and an eye of azure hue;
Till every one who saw her, was thankful for the sight
Of a face so sweet and radiant with ever fresh delight.

Another gave her accents, and a voice as musical
As a spring bird's joyous carol, or a rippling streamlet's fall;
Till all who heard her laughing, or her words of childish grace,
Loved as much to listen to her, as to look upon her face.

Another brought from heaven a clear and gentle mind,
And within the lovely casket the precious gem enshrined;
Till all who knew her wondered that God should be so good,
As to bless with such a spirit our desert world and rude.

Thus did she grow in beauty, in melody and truth,
The budding of her childhood just opening into youth;
And to our hearts yet dearer, every moment, than before,
She became, though we thought fondly, heart could not love her more.

Then out spake another angel—nobler, brighter than the rest,
As with strong arm, but tender, he caught her to his breast:
"Ye have made her all too lovely for a child of mortal race,
But no shade of human sorrow shall darken o'er her face.

"Ye have tuned to gladness only the accents of her tongue,
And no wail of human anguish shall from her lips be wrung;
Nor shall the soul that shineth so purely from within
Her form of earth-born frailty, ever know the taint of sin.

"Lulled in my faithful bosom, I will bear her far away,
Where there is no sin nor anguish, nor sorrow nor decay;
And mine a gift more glorious than all your gifts shall be—
Lo! I crown her happy spirit with immortality!"
Then on his heart our darling yielded up her gentle breath,
For the stronger, brighter angel, who loved her best, was DEATH.

From the Methodist Quarterly Review.

READING.

BY REV. DR. PECK.

(Continued.)

Secondly. In our reading, from among the *good* books which are before us, we should select the *best*. It is impossible for any one, and certainly for persons in ordinary circumstances, to read all the good books which are at hand. The world is full of books, and there are many excellent works which no one man will ever command the time to peruse. As life is short, and it becomes us, who must so soon give an account to God for the manner in which we have improved our time, to make the best possible use of it, that book which will impart the most substantial improvement—that will best assist us in preparing for the great ends of our being—should be our first book. The Bible is the book of books, and of course should come in first. Then, as we proceed with human compositions, we should exercise a sound discretion. Here we may be asked, how a person in ordinary circumstances shall know which are the *best books*. Let him use all reliable sources of information. In addition to the advertisements, notices and criticisms of the religious press, let him secure a competent and faithful friend who will give him counsel. That young person who has a wise and safe adviser, to whom he or she can go for direction as to the best reading, is happy indeed. And we fear that few realize the importance of such a counsellor. Most persons proceed in their reading without any plan or the least precaution, when in fact there is nothing in this world, aside from what directly concerns the interests of our souls, in which we so much need advice as in relation to our reading. As there is nothing which acts so powerfully upon our understanding and heart, and tends so directly to form our character and fix our doom, so there is nothing in which a mistaken course is so eminently hazardous. We say again, then, and with emphasis, that *those who have the right kind of advice, as to their reading, are happy.*

And here we must be permitted to say, that a great responsibility rests upon the ministry. A minister of Jesus Christ is a shepherd of the flock, and is bound by the nature of his office to supervise the reading of the people committed to his charge. He must point them to, and as far as possible furnish them with, profitable reading. He must, as need requires, warn them against dangerous books. And it is hardly necessary to add, that he should have an acquaintance with books which will enable him to do this; and if he has not, he is but poorly qualified for his work. Bad reading will subvert his hearers faster than he can build them up. Preaching the word and the exercise of discipline will be found ineffectual remedies for the evils which flow from constant communion with bad or doubtful authors. Let your people read everything, or read at random, and you will soon be "shepherds in whose mouths are no reproofs." Our excellent Discipline forbids "the reading of those books which do not tend to the knowledge or love of God." How can we, as pastors, see that this rule is observed, without having some acquaintance with the literature which our people have access to, and exercising a supervision over the subject! Of course we do not mean by *supervision* an inquisitorial search for heretical books, nor the exercise of discipline when the books read are not immoral. We mean that the shepherd of the flock should *instruct* the ignorant, warn the unwary, and *correct* and *reprove* the wayward, especially in relation to reading, with greater wisdom and diligence than in relation to other matters, as it is really of greater importance than almost anything else. As for those who would think it too small a matter to seek advice of the preacher, or any one else, as to their reading, the probability is, that their habits are already fixed; or at least that they have strong predilections for a species of literature which is already sapping the foundations of their moral sentiments and feelings: it is scarcely to be hoped that they will ever be reformed. It is melancholy to see how many superficial Christians there are in the churches. And how many of these have been made what they are by bad or unprofitable reading, the day of eternity will reveal. And if any have been spoiled through the neglect of pastoral oversight, it will be sad indeed for those implicated in such neglect.

2. Our course of reading should be *comprehensive.*

We should not confine ourselves to one or two classes of books; much less should we be satisfied with mere periodical and miscellaneous reading. Some, though they have a taste for reading, and read a great deal, read nothing but history; others confine themselves principally to poetry; and others read nothing but "the papers." Those who only read one class of books may acquire a considerable amount of one kind of information; but they cannot have so thorough a knowledge even of their favorite branch, by confining themselves wholly to it, as they would have by dividing their attention between that and several other branches. For instance, to read poetry to profit, we must have some knowledge of theology, of history, and of philosophy. The mind must be instructed in general principles and general science, fully to enter into the spirit of any one branch of study. There is a natural dependence of all the different branches of knowledge upon each other. And if it were not so, no one branch of knowledge would fully qualify us for the great duties of life. Periodical reading may fill our heads with scraps of knowledge, but will not give us a consistent, comprehensive, and harmonious view of anything.—Hence, we should take as wide a range as possible through theology, history, philosophy, poetry, &c. Having become grounded in these branches by reading and studying books more or less extensive, as time and means will allow, we are then prepared to profit by the sketchy and fugitive matter found in the periodicals of the day. We have thus have a nucleus around which we can gather, from all the various sources of information, parcels and scraps of knowledge, and thus continue constantly to enlarge the aggregate amount. We can then classify and lay aside for use in the storehouse of memory, according to the laws of philosophical association, whatever we learn from reading, experience, or observation.

To persons who are engaged in business, and who have made no experiments in this way, it may seem impossible to command the time to read so much as this would require. But a little patience and perseverance, they will find, will encompass the object. We have books in which the elements of knowledge are so compressed and simplified, that they are soon read and easily understood. Most persons waste time enough in useless employments, or reading at random, to master the elementary works upon the different branches of practical knowledge in the course of every year or two. So small, easy and cheap are the books upon almost every variety of topic at the present time, that there can scarcely be an apology for any one under ordinary circumstances, who has reached mature age, who is entirely ignorant in relation to them.

3. We should reflect and study upon what we read.

Mere reading is not a source of improvement. If a person wishes merely to amuse himself, he may as well read, if he can find sufficient gratification in the employment, as to do anything else; and his object will be answered when he has killed the necessary amount of surplus time, though he should not remember a single sentence he has read for five minutes. But if improvement is the object of reading, then it is necessary to understand and to remember what we read. And it need not be urged, because it is perfectly obvious, that we can neither understand nor remember anything without fixed, continuous attention and patient reflection. A book that is not worth studying is not worth reading. Ordinarily, a book that has not something in it that is worth carefully storing away in the storehouse of the mind, is not worth one of our precious moments. And hence there can be no apology for careless reading. But that it is a very common evil to devour books without digesting them, none can doubt. There are multitudes who are always reading, and never the wiser for all they read. Indeed, their reading spoils instead of improving them. It makes them conceited, and stuffs their heads with visions and shadows. They have read so many books—perhaps whole libraries—surely, think they, none are so wise as we. I, says one of these "hopeful blockheads," have read more than any forty of my neighbors, and certainly I must know forty times as much as any of them! And yet they scarcely have a definite idea of the subject treated, or of the title-page of any book a month after it has been laid by!

Dugald Stewart says:—"Nothing has such a tendency to weaken, not only the powers of invention, but the intellectual powers in general, as extensive reading without reflection. Mere reading books oppresses, enfeebles, and is with many a substitute for thinking."

SELFISHNESS IN RELIGION.

BY DR. OLIN.

I have already intimated—indeed, the text directly affirms, and this is its burden—that these great facilities for the prosecution of our moral improvement are suspended on the one condition of a sincere and hearty adoption of the Gospel. We are to "put on the Lord Jesus Christ." He must become to us wisdom, and righteousness, and sanctification, and redemption — must be teacher, and priest, and only potentate. We must wear his livery, must go our warfare at his charges, and under his banner. Our dignity, our defence, and our exceeding great reward, must be sought and found in him. But we are not only called upon to make this entire dedication to Christ; we are also cautioned against all reservations: "Make not provision for the flesh, to fulfill the lusts thereof." Faith in Christ, and a resort to the Gospel for pardon, and purity, and eternal life, presuppose an unconditional submission to its terms. Not one successful step can be taken in religion previously to the settlement of this grand preliminary. The mind may not be able, at the outset, to take in all the particulars involved in this great act of submission, but it can and does embrace them implicitly; and it is of the very essence of all right faith to confide in Christ to the uttermost, and to consent to follow him whithersoever he goeth, giving to the winds all anxiety about the special paths in which we may be called to proceed in our onward march to heaven. Christ's dignity and sovereignty are concerned in imposing such conditions as he pleases, and in receiving no terms at the hand of the sinner; and he will unquestionably use his disciples in just such services, and impose upon them just such burdens, as he sees best, giving no pledges in advance, but the assurance that his grace shall be sufficient for them. I know well that a multitude, even of professing Christians, begin and prosecute what is called a religious course, on a very different plan. They give law to religion. They retain as many indulgencies, and concede as many sacrifices, as may fall in with their tastes. They make provision for pride, and ambition, and sensuality, and self-will, and "put on the Lord Jesus Christ" only in so far as they think he may set off their own purple and fine linen to the best advantage. But my business to-day is with the sincere, who wish to be made holy and to be saved by Christ, and who really desire to know the conditions of success. I take it upon me to warn all such to beware of admitting *any worldly or selfish motive, or consideration, whatever*, into the settlement of this great question between God and their souls. I take it upon me to proclaim that all such tampering in the business of religion will certainly prove fatal to any well-founded hopes of success in the Christian career. Whoever stops to inquire whether it may cost him sacrifices to be a Christian, with any intention to hesitate if it does, has admitted a consideration utterly incompatible with his becoming a Christian at all. Whoever chooses his creed or his church with any, the slightest, reference to the honor, or ease, or emolument it may give or withhold, does, by such an admission, utterly vitiate all his claim to have any part or lot in the matter of saving piety. I do not speak of those who knowingly and deliberately make these their chief grounds of preference; but I affirm that it is wholly anti-christian, and an insult to the crucified Savior, to yield any, the smallest, place to worldly motives in choosing the Christian position which we will occupy. Let Christ and conscience decide in this matter. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." The Gospel will admit of no compromise here. This is its point of honor, which it cannot, and will not, yield by a single iota. I feel called upon to use the language of unmeasured denunciation against a mistake, so often fatal to hopeful beginnings in religion; so very often fatal to the religious prospects of young men.

For the Herald and Journal.

PRAYER.

When we consider the condition, the wants, and the sins of man, what greater privilege for him can we imagine than that of prayer. And, if we conclude in our consideration the character of the Being to whom we may come with our wants—infinitely good—boundless in mercy—every where present—unchangeably the same from eternity to eternity—having inexhaustible resources at his command—and reigning over all things, how unspeakably glorious is the privilege of prayer. And, if we think that this great and good Being has voluntarily promised to listen to the voice of prayer, and to give to those who ask him, how sweet is the thought there is a mercy seat. But above all, when we think that Christ has died for us, and risen for our justification, ascended up on high, and ever lives to make intercession for us; what sure grounds of confidence have we, though unworthy and sinful, and what encouragement to come to his throne of grace.—Brother, sister, think, when you bow in the presence of the Eternal, that Jesus lives, that Jesus intercedes at that moment for you; and then, with mighty faith in his intercessions, pour out your souls before him in "effectual fervent prayer."—Remember that you come, if you come at all, in the name and through the merits of Jesus; and your acceptance does not depend upon your righteousness, but solely upon your faith in the "name high over all," and his all prevailing merits. O what a privilege! erring, sinful, hell-deserving man may come into the flaming presence of the great God, through the name and merits of the adorable Jesus. Then let doubts and fears depart, and unbelief be gone. We may well wonder at the infinite mercy and condescension of God in preparing this wondrous plan; but since this is the way of prayer, there need be no wonder that it avails so much; for the man of prayer influences God through the name and merits of his well beloved Son; hence, to the extent of the power of these, the humble Christian of mighty faith, may move the arm that moves the world. This is the power by which Moses stayed the avenging arm of God when Israel's rebellion had provoked to wrath; and this procured pardon, though God cries out, Let me alone, that my wrath may consume them. If such be the case, how unreasonable and even wicked is unbelief; since it has not reference to ourselves, but to the merits of Jesus, and seems to proclaim throughout heaven, that in our opinion they are not sufficient to meet our wants, or have not influence sufficient in heaven to procure our pardon and the blessings of grace. Do we not thus dishonor the Son, by placing too low an estimate upon the weight of his character? If we depended on self, we might for ever despair; and that too, with some reason. I apprehend the reason of much of our unbelief is the fact, that we have an idea, perhaps undefined, perhaps hardly conscious of it ourselves, that our actions or righteousness form in part the ground of our success in prayer, without refering it entirely, as we should, to Christ.

Permit me, reader, in conclusion, to strongly recommend to you, the perusal of an interesting little book on prayer, published at the Book Room. Please, then, to bless yourself immediately, by sending through your preacher, for "Treffry on Prayer;" and reading it carefully, it will do you good. It was written by a minister who had blown the Gospel trump nearly half a century; hence, he was a man of experience. It was meditated in a time of sickness—hence, in view of eternity; when, too, almost every other source of consolation but that of prayer had failed. Read the book, then, brethren and sisters, and let us give ourselves unto prayer, that the refreshing showers of grace may visit all parts of Zion, and that the dark clouds of war, which hover around the skirts of our political horizon, may be for ever dispersed, and the sun of peace continue to shine upon us. SCRUTATIO.

For the Herald and Journal.

DO UNTO OTHERS, &C.

Dear Brethren and Sisters,—Allow a disciple to say a few words to you upon an important subject. You are aware that there are many young men called of God to preach the everlasting Gospel. Some, perhaps the majority, of these are in destitute circumstances. It is also probable that many of them have received but a common school education, and some may have been deprived, to a considerable extent, of this privilege. They have come from the farm, the workshop, the forecastle, and chiefly, let it be borne in mind, from the middle and poorer classes. The most of them have left an employment which promised, at least, the necessaries and comforts of life, and might have proved a source of wealth. But they have heard the command, "Go preach my Gospel," and, obedient to the call, they drop their implements, and as far as their circumstances will allow, "give attendance to reading, to exhortation, to doctrine." There are privileges (such as our Academies, and especially the School of the Prophets) which they would gladly enjoy: even those who have enjoyed these to some extent, desire and ought to share more largely in them; but, as I have already said, they are destitute of necessary funds. In short, brethren and sisters, they need your aid and *you can aid them.*

I trust you already admit the importance of an educated ministry. Is it not true that *sanctified* learning, while it can do no *harm* is productive of *great good?* But, says one, if God has called them to his work, he will open the way before them and supply all their need. True, he will. It is with confidence in this promise they joyfully move forward, expecting its fulfilment. But God works by means; and may it not be, my brother or sister, that he will make you the instrument of fulfilling this promise, by opening your heart and purse, that you may, according as he hath prospered you, minister to their necessities? He has also promised that while the earth remaineth, seed time and harvest, &c., shall not cease. He says, moreover, "As truly as I live, all the earth shall be filled with the glory of the Lord." But at the same time, in the one case, man is not to be slothful in business; and in the other, he must obey the command, Go into all the world, &c. Many and strong motives urge you to think and act in reference to this subject. You profess the religion of Jesus. If you are his disciples, you long for the fulfilment of the promise quoted above: As I live, &c. You also pray, Thy kingdom come. Here is an opportunity to aid in its advancement. Think of this. You are not solicited merely to aid these young men—that is, to give to *them*; nay, but to *God*—to the cause of Christ: in other words, to aid them for Christ's sake to become better fitted to serve you and the church, and to win souls to Christ.

You have read the quotation at the head of this article. Now place yourselves in the situation of these young men; realize the responsibility of their calling; feel their desires to become "workmen that need not be ashamed, rightly dividing the word of truth;" see them joyfully turn from their lucrative employments to perform a duty promising not wealth, not ease, not worldly honor, (yet they are rich,) but requiring self-denial, and having written upon it, Ye shall suffer persecution, and

"No foot of land shall ye possess,
No cottage in this wilderness;"

examine their necessities: then do unto others as ye would they should do unto you.

Let me beseech you, also, to pray for them. You want, above all things, a holy ministry, full of faith and power, clothed with salvation, self-denying and wise to win souls. O that the Holy Ghost may be poured abundantly upon the candidates for the ministry in the Methodist Episcopal Church. Amen and Amen.

Scituate, Feb. 7. DISCIPULUS.

For the Herald and Journal.

HOW TO TREAT PREACHERS.

Mr. Editor,—If, with your permission, I can be allowed to offer a few remaks through the medium of the Herald, I would esteem it a privilege to attempt to serve the interest of the church and the cause of Christ, according to my ability; though it should only be to carry a little mortar to the favored workmen who are engaged in building up and beautifying the temple of our God.

Within a few years past, I have been anxiously watching the progress and prosperity of this branch of Christ's church to which we belong, and have often mourned over the little difficulties which have disturbed its harmony from time to time, by its speculating and disaffected nominal members. But when such have turned their puny weapons against us, I have been comforted by the reflection that their secession has not in reality weakened our strength, save in the trifling difference of numbers. And in this, God has in most instances supplied their places by the conversion of firm, determined souls to fill the ranks made vacant by their desertion. But I am aware that our insidious foe, the arch adversary, has many sly weapons with which to annoy, and, if possible, to sever the unanimity of affection now existing between the laborers in the vineyard of the Lord. Be not deceived; the enemy is ever on the alert to enter the fortress upon the most unguarded side. Well, then, to the point. It has been with the deepest pain and regret, that I have witnessed allusions which have been made, both written and verbal, in regard to the capacity for usefulness in church, of the old and young ministers. There is no doubt but all are desirous to adopt those means which will be most conducive to its spiritual interest. But in this day of speculation and advancement, ought we not to be careful lest we confound the things that are spiritual with things that are earthly; and to remember that the weapons of our warfare are not carnal, and that God often works by means apparently the most weak and unpromising. By loosing sight of this, we frequently hear it said, especially just before the sitting of the conference, something like this: "Well, we shall prosper this year, if we can have a preacher sent here of years and *experience*. We want none of your *boys*, who flourish their canes and talk about astronomy, philosophy, and mathematics. We must have good old Methodist preaching, warm from the heart." While others, perhaps the largest proportion, exclaim:—"Send us a young man that has been through college. These older preachers are quite far behind the times. Their manner is so old fashioned and unpolished, that we should lose our congregations, and we could not raise the money for their support." Remarks like these must have become familiar by their frequent occurrence, to both preachers and people; and I fear have had a tendency to engender unpleasant feelings in sensitive minds, when no such results were designed. Should a young man be sent to a place of labor, where he had received an intimation that he would be looked upon as a mere boy, more a subject for instruction than able to instruct others, he would undoubtedly feel himself, if he is modest and unassuming, cramped and fettered in the discharge of his arduous and complicated duties, and be led to distrust his own abilities so far as to yield that independence in judgment to others, which every minister of Christ ought to possess, in order to an unbiassed administration of the discipline of the church. Otherwise, if blame comes, he alone must bear it. On the other hand, an older minister, perhaps with locks bleached by the wind and storms of fifty winters, who has spent the days of his youth and the vigor of manhood, in breaking up the fallow ground, and planting, with many prayers and tears, our societies in the wilderness, finds at last, as his only earthly reward, himself, with his vast fund of experience, rejected or urged into the back ground, perhaps by those whose fathers, if not themselves, he was instrumental in bringing to the fold of Christ.

And this because they have not had a classical education; for it does not seem possible that any of our societies have deteriorated so far from the simplicity of ancient Methodism, as to regard as less worthy a man whose experience has taught him to set lightly by the illusive fashions and flatteries of this world.

What would be said of an army going forth to battle, who would raise their voices against all their old officers, and refuse to fight under them, because they did not understand the modern mode of fencing and boxing, however successful they may be in combat? Or if this same army were to reject all their youthful commanders because they had not a practical as well as a theoretical knowledge of tactics? Learning ought to be encouraged and appreciated, and we should be humbly thankful that God has so prospered the church, as to provide the means for strengthening her bulwarks when the old pioneers of the cross shall have retired to their rest. The days are not far distant, when these promising young ministers must take their places in the front ranks of the battle, and in their turn receive the crown of honor—a gray, and perhaps a bald head. But I beseech you, brethren, in all places, to use your influence in discouraging this anti-Methodistical principle in sending to the conference for such a particular preacher. Let the Lord send by whom he will send, for who can tell whether this or that will prosper. Lay the case oftener before God, (and less before your Presiding Elder) and see what he will do for us this ensuing conference year.

A LAY MEMBER.

For the Herald and Journal.

GOD THE HEARER OF PRAYER.

Those who adopt the Bible as the standard of their faith, of consequence believes that God is, "and that he is a rewarder of those who diligently seek him." A truth which Scripture establishes is, that God, in his economy, has instituted prayer as the medium by which to convey the gifts he intends to bestow on man. We know not what may have been the reason in the divine mind for this institution; for it is obvious that what he designed to give, might have been given as well without the medium of prayer as with it. Nor are we less ignorant of his reasons for instituting many other processes with which we are daily conversant; as, for example, manual labor. God might have continued to us, as he originally gave to Adam, the privilege of eating food without the "sweat of the face." But the fact is far otherwise. We are required to exercise physical labor; we are also required to pray; and the objection sometimes offered against the utility of prayer, may with the same validity be urged against any exertion whatever that man may make. Reference is here had to the objection, that as "God has from eternity ordained whatsoever cometh to pass," our prayers can make no difference in his purposes. If it be true that God has thus "ordained" all things, then he has ordained that man shall have food, and every thing he now procures by his labor; and we may justly infer, that we need make no exertion to secure a supply of our wants; and we are equally authorized to cease to labor and to pray, on the ground of this objection.

But we would bestow some attention on this subject, and ascertain what is the Scriptural view of the efficacy of prayer. We assert that doctrine to be, that God bestows gifts or blessings on us and others, not only according to a fixed, immutable purpose, but in answer to prayer; *because* we pray.

Here we are met with the objection, that, as God is immutable, prayer cannot change his purpose, and hence it is of no avail.

Our first reply is, that the Bible, in no passage, warrants the assertion that he will not, or does not, answer prayer properly offered.

Again; we reply that in almost countless passages, it is said in so many words; and from as many others we find abundant reason to infer, that he does answer prayer thus offered. Very few of such places need be cited, and the reader is referred to the occurrences recorded, Gen. 32: 24–30; to the case of Hezekiah when sentenced to die, 2 Kings, 20: 1, &c.: to the language of David in the Psalms, praising God for having heard his prayers, &c. "I love the Lord because he heard my voice and my supplications." "I cried unto God, and he gave ear unto me." "O thou that hearest prayer." God says, Jer. 33: 3, "Call unto me, and I will answer thee."

In the New Testament, among very many others, we have the following: "He that asketh, receiveth;" our Savior's words, John 16: 23, 24; an account of a most remarkable outpouring of the Spirit in answer to prayer. Acts 4: 31.—The writings of the apostles, indicate full confidence in the doctrine here asserted. So Paul says, Eph. 3: 14: "I bow my knee to the Father—*that he would grant you* to be strengthened," &c. "I know that this shall turn to my salvation *through your prayer.*" Phil. 1: 19. James has most clearly stated, and strongly fortified our view of this subject, in his directions respecting prayer, and the proof he has given of its power with God, in the case of Elijah. James 5: 14–18.

For the Herald and Journal.

SHORT TRACT ON BAPTISM.

There are some passages of the word of God so clear, that they must make an indelible impression. The mind may be turned from them for a time, and mystified by other matters, but they will shine out like the sun, whenever the attention is fully directed to them again. Such are the following passages on the subject of baptism, when considered together, as explaining the mode. They show that pouring is a mode of baptism, beyond all contradiction.

*Acts 1: 5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

2: 18. And on my servants and my hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy.

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

11: 15. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water: but ye shall be baptized with the Holy Ghost.

Who wants any thing more to convince him that *baptize*, as used in the Scriptures, describes an operation of "pouring out," "falling on," or "shedding forth," of somewhat—if the Holy Ghost, then it is the baptism of the Holy Ghost; if water, then it is the baptism of water. Who can say, with these passages in view, that the word baptize, in the original of the New Testament, means nothing but *immerse.*

Other passages may *indicate* that immersion was one mode, but those prove that pouring is a proper mode. Critics may twist and turn, but they never can get rid of these passages—they will always shed the same light upon the propriety of applying water in baptism, in a way different from immersion.

To deny this, is to deny that the apostles and the disciples were ever "baptized with the Holy Ghost."

Why is any one ever in doubt about this matter? Evidently because they take a partial view of the Scriptures. Our Baptist brethren sit down by their fountains, and will not move from them; they constantly hang on such passages as this.

Col. 2: 12. Buried with him in baptism, wherein also ye are risen with him through the operation of God, who hath raised him from the dead.

Now if you read nothing but these passages, you might conclude that immersion is the only mode; so if you shut your eyes to these, and contemplate those other passages quoted above, you will conclude that pouring or sprinkling is the only mode. The true course is, to read the whole together, and then you learn that the Christian baptism of water, is the application of water in the name of the Father, Son and Holy Ghost, whether by sprinkling, or pouring, or by immersion. Your own discretion will teach you which is the most suitable mode; your conscience will compel you to allow of all. C. K. T.

* These passages are thus collated in Simmon's Scripture Manual.

For the Herald and Journal.

IS THE DOCTOR RIGHT?

At the end of his very excellent comments on the second chapter of Acts, Dr. Clarke has inserted an elaborate dissertation on the foreknowledge of God. In reading that dissertation the other day, my attention was arrested by the very novel definition which the doctor gives us of Omniscience. He defines this attribute, the "*power to know all things.*" My first impression upon reading it was, that this was a definition of one branch, so to speak, of *Omnipotence*, rather than a definition of Omniscience. This is my impression still; and if it be deemed incorrect, I would be glad to have it corrected.

It seems to me, that the doctor was either driven to this strange definition of Omniscience, by his desire to support a theory, (with which I now have nothing to do,) or, more probably, that he was beguiled into it by something which I cannot better express than by the terms, *the analogy of sound.* Because Omnipotence means the power to do all things, Dr. Clarke very illogically concludes, that Omniscience means only the power to know all things, without the necessary exercise of that power. Had he attended as closely to the analogy of sense, as he did to the similarity of syllables and sound, I think he would have escaped the illogical conclusion. With the definition which he forces upon Omniscience, he quite destroys its character as an independent attribute, and reduces it at once to a branch of Omnipotence. Omniscience no longer means *all knowledge*, as Omnipotence means all power, and as its derivation demands, but simply signifies a power to know all things.

With all possible deference to the observations of the learned commentator, I must be indulged in my own definition of Omniscience. I define it as absolute knowledge extending to the *past, present, and future*—infinite, universal, eternal knowledge. This is the only idea which I recollect ever to have heard attached to this attribute, before I read the dissertation, and it does appear to me, the only practical idea when applied to the divine knowledge implied in prophecy, or exercised in providence.

And as it would seem that Dr. Clarke was beguiled into this strange definition by the similarity between the sounds of the names of the two attributes, and by incorporating the signification of one with his definition of the other, permit me to inquire what would have been the conclusion, had he attempted the same thing with another attribute—Omnipresence? By his reasoning, this word would no longer signify essential Omnipresence, or necessary ubiquity. It would merely imply the ability to be every where, any where. This would, I am afraid, fall as far below the Scriptural doctrine of Omnipresence, as the Doctor's notions of Omniscience do below the Scriptural exposition of that attribute. J. T. P.

For the Herald and Journal.

"WHOSO CONFESSETH AND FORSAKETH SHALL HAVE MERCY."

While I rejoice that a brother, in whom Br. Cox has "implicit confidence," has satisfied him that his peculiar advent views have been perverted to mischievous consequences, and that he wishes to retract (with one or two exceptions) all he has "ever written or preached on the subject," I should be greatly gratified (and I am but one of thousands in this) if he would state definitely the grounds of his confidence in the speedy coming of Christ to judge the world, or that the day of judgment is "even at the door." This is the important exception in his retraction; an exception prominently characteristic of his unfortunate course—the hinge on which mainly the whole mischief turns. Will Br. C. also be so kind as to state his reasons for applying the several passages of Scripture quoted by him in his late article, *exclusively to the personal advent of the Savior to judge the world*, and how it were consonant to Infinite Wisdom and veracity eighteen centuries ago to urge on men then living, as a motive to prepare for it, an event just "at hand," which has not (in the sense he contends for) yet transpired? INQUIRER.

February 7.

For the Herald and Journal.

IRREGULAR PLEASURES.

By the unhappy excesses of irregular pleasures in youth, how many amiable dispositions are corrupted and destroyed—how many rising capacities and powers are suppressed—how many flattering hopes of parents and friends are totally extinguished. Who but must drop a tear over human nature when he beholds that morning which rose so bright, overcast with such untimely darkness; that good humor which once captivated all hearts—that vivacity which sparkled in every company—that ability which was fitted for adorning the highest stations—all sacrificed at the shrine of low sensuality; and he who was formed for running the fair career of life, in the midst of public esteem, cut off by his vices at the beginning of his course, or sunk for the whole of it into insignificance and contempt. These, O sinful pleasures, are thy trophies: it is thus that, co-operating with the foe of God and man, thou degradest human honor and blastest the opening prospect of human felicity. C. R. S.

For the Herald and Journal.

THOUGHTS ABOUT HEALTH.

POPULAR IGNORANCE.

A great portion of the pretty well enlightened Protestants, of New England even, do not know any better than to tell a doctor when they have pain in the chest, that they have pain in the stomach. Oftentimes they soberly think (temperance men too) that the best way to cure a cold, is to "stimulate it away." Others propose and use goose oil, internally, thinking that we cough up phlegm out of the *stomach*, but can very quietly swallow goose oil into the lungs. Some buy the "Thompsonian" right to practice; vainly supposing that money will buy brains, education and prudence enough to administer it safely; and sometimes literally steam patients to death, by getting the steam too hot. I was informed of a case of this sort a few days since, (though I am no "doctor," and never wish to be.) Not long ago, I saw a woman carrying her child about the room to quiet its cries; said "he was sick—she had done every thing for him—given him calomel, &c.—did not know what to do." I took the little fellow to the fire, sat down and pulled off his shoes and socks, and found his feet as cold as a stone; warmed them by the fire, and put on some *woollen* socks instead of cotton; the child stopped crying soon, looked me in the face as a friend, (though I had never before seen him,) and when I offered him back to her, he refused to go, though he was not two years old.

Feb. 12. BEEN POISONED.

HERALD AND JOURNAL.

WEDNESDAY, MARCH 4, 1846.

CHURCH GOVERNMENT.

The Apostolic Office temporary—What was it?—Opinion of Neander—of Dr. Woods—of Barrow—of Dr. Campbell—Episcopacy.

In our last article, we endeavored to prove that many of the ecclesiastical offices of the early Christians were temporary, being founded on the exigencies of the times. We class the apostolate among these special offices.

The controversy relates not to the *name*, but to the *office*, as peculiarly exercised by the twelve whom Christ appointed as the *founders* of the church. The name in the original (ἀπόστολος, *an apostle*,) simply signifies a messenger: in this general sense it is repeatedly used by the New Testament writers. Epaphroditus is called, "*the messenger* (ἀπόστολον, *the apostle*,) of the church of Philippi."—Phil. 2:25. St. Paul says, in John 13:16, "The servant is not greater than his lord: neither is *he that is sent* (ἀπόστολος, *apostolos*,) greater than he that sent him." 2 Cor. 8:23, "Whether any do inquire of Titus, he is my partner and fellow helper concerning you: or our brethren be inquired of, they are *the messengers* (ἀπόστολοι, *the apostles*,) of the churches, and the glory of Christ." But the term is admitted by all to be applied in a distinctive sense to the *twelve*, designating their peculiar office. Passing, then, the name, the question is, whether the office of the twelve is continued or not?

Who is more competent to answer this question than Neander? "In the apostolical church there was one office which bears no resemblance to any other, and to which none can be made to conform. This is the office of the apostles. They stand as the medium of communication between Christ and the whole Christian church, to transmit his word and his Spirit through all ages. In this respect the church must ever continue to acknowledge her dependence upon them and to own their rightful authority. Their authority and power can be delegated to none other. But the service which the apostles themselves sought to confer, was to transmit to men the word and the Spirit of the Lord, and, by this means, to establish independent Christian communities."*

Dr. Woods, of Andover, gives the following opinion:

"Jesus chose twelve of his disciples to be his constant companions, to hear his instructions and witness his miracles, and thus to be trained up for the special work assigned them. 'He ordained twelve,' says Mark, 'that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils.' These disciples Jesus finally commissioned to go forth as his apostles, and qualified them by the gift of the Holy Spirit to be witnesses of his miracles, and particularly of his resurrection, and to be infallible teachers and guides. See Matt. 28:19, 20; Mark 16:15, 16; Acts 1:8. The work to which they were called was a special and momentous work. It was the work of proclaiming the Gospel, founding the first churches, establishing the Christian religion by preaching and by miracles, completing the volume of inspiration, and exercising, under Christ, a paramount authority in all the concerns of religion. Their commission and their endowments were adapted to the peculiar objects which were then to be accomplished. Those peculiar objects having been accomplished, the peculiarities of their office ceased. They were indeed religious teachers, ministers of the Gospel; and *as such*, they have *successors*. But they were teachers and ministers in a peculiar sense, and with peculiar qualifications, and peculiar authority. Considered in this light, they have no successors. Others have been sent forth as *missionaries*, as the word *apostles* literally signifies. But those first Christian missionaries were distinguished above all others; and the word apostles, in a high and peculiar sense, has been appropriated to them. Now how does the fact that Christ appointed the apostles to that peculiar work, and distinguished them by their qualifications from other ministers, prove that one set of ministers in after ages is to fill an office and possess qualifications above others? All true ministers of Christ take the place of the apostles considered *simply as Gospel ministers*. But where are the men at the present day, who inherit what was *peculiar* to the apostolic character and office, or what distinguished the apostles from other Gospel ministers? The welfare, and even the continuance of the church requires that men, properly qualified, should, from time to time, be set apart for the work of the *ministry*; and that the ministry should be a *permanent* institution. In this sense there is a succession, I do not say an uninterrupted, but a real succession, from the apostles to the present time. But it can no more be proved that subsequent ministers of the Gospel share the peculiarities of the apostolic office, than that they share the peculiarities of the office of Moses or David."†

Dr. Barrow, an Episcopalian, says, "The apostolical office, as such, was *personal and temporary*; and therefore, according to its nature and design, *not successive or communicable to others*, in perpetual descendence from them. It was, as such, *in all respects extraordinary*, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity and founding of churches."‡ He proceeds to discriminate its extraordinary powers, "an immediate designation and commission from God—he should be able to attest concerning our Lord's resurrection or ascension—to be endowed with miraculous gifts and graces, to impart spiritual gifts—his charge was universal and indefinite—the whole world was his province, that by the infallible assistance of the Spirit, he could govern in an absolute manner. Now such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the church and the diffusion of Christianity, against the manifold difficulties and disadvantages which it then needs must encounter, *was not designed to continue by derivation*; for it containeth in it diverse things which apparently were not communicated, and which no man, without gross imposture and hypocrisy, could challenge to himself. *Neither did the apostles pretend to communicate it*: they did indeed appoint standing pastors and teachers in each church; they did assume fellow-laborers or assistants in the work of preaching and governance; but they did not constitute apostles, equal to themselves in authority, privileges, or gifts; for 'who knoweth not,' saith St. Austin, 'that principate of apostleship to be preferred before any episcopacy?' '*And the Bishops*,' saith Bellarmine, '*have no part of the true apostolical authority*.'" He elsewhere tells us, that "the most ancient writers, living nearest to the fountains of tradition, do exclude the apostles from the episcopacy," or "were not assured in the opinion, that the apostles were Bishops, or that they did not esteem them Bishops in the same notion of others."‖

Mr. Punchard presents the following judicious views on the subject. "That their authority over others was based, exclusively, on these extraordinary and incommunicable peculiarities, seems to us evident from the usual form of introduction in the epistles: 'Paul, a servant of Jesus Christ, *called to be an apostle*,' &c.—'Peter, *an apostle* of Jesus Christ.' That it was on their character as the inspired apostles of Jesus Christ that they relied for authority over the churches, is further apparent from numerous express references to this fact: e. g. 2 Cor. 2:10, where the apostle declares, that in granting forgiveness to the penitent offender, he acted '*in the person of Christ*,'—ἐν προσώπῳ Χριστοῦ—as the representative of Christ. The same idea is repeated in the 17th verse, 'speak we *in Christ*;' i. e. 'in the name of Christ, as his legates.' In the 10:8, Paul speaks of the 'authority' which Christ had given him for the edification of the church; and in the 11:5, he declares his belief that he 'was not a whit behind the very chiefest of the apostles:' and this he gives as a reason why his authority should be regarded by the Corinthians. In the 12th chapter, throughout, he defends his claim to the confidence and obedience of the churches, by the evidence he had furnished of his apostolic and inspired character. He says: 'In nothing am I behind the very chiefest apostles, though I be nothing. Truly *the signs of an apostle were wrought among you* in all patience, in signs, and wonders, and mighty deeds." See also 13:2, 3, 10; Gal. 1:11, 12; 2:2, 6–10; 4:14; Eph. 3:1–7.—These texts seem fully to authorize the belief, that the apostles spoke and acted authoritatively, solely on the ground of their apostolic and inspired character. The reason why Paul had occasion to insist so much upon *his* apostolical character was, that many persons, particularly the false teachers, questioned and denied his right to speak with authority in the churches; because, as they said, he was not an apostle, chosen of Christ, and empowered to act in his name."*

Dr. Campbell, the able author of the Philosophy of Rhetoric and the Refutation of Hume, has discussed in detail this question in his ecclesiastical lectures.

"Many, indeed, convinced . . . that it is in vain to search for the office of Bishop, as the word is understood by moderns, in those ministers ordained by the apostles in the churches which they founded, have referred us for its origin to the apostolate itself. I have passingly observed already that this was one of those extraordinary offices which were in their nature temporary, and did not admit succession. But this point, as so much stress is laid upon it, will deserve to be examined more particularly.

"The apostles may be considered in a twofold view,—either in their general character as the first pastors of the church and teachers of the Christian faith, or in what is implied in their special character of apostles of Jesus Christ. In the first general view they are doubtless the predecessors of all those who, to the end of the world, shall preach the same Gospel and administer the same sacraments, by whatever name we distinguish them, Bishops, priests, or deacons,—overseers, elders, or ministers. But the question still recurs, whether, agreeably to the primitive institution, their successors, in respect of the more common character of teachers and directors of the churches, should be divided into three orders or only into two? To presume, without evidence, that the first and not the second was the fact, is merely what logicians call a *petitio principii*, taking that for granted which is the very point in dispute. But if it be alleged, that not in the general character of teachers, but in their special function as apostles, the Bishops are their proper successors, the presbyters and deacons being only the successors of those who were in the beginning ordained by the apostles, this point will require a separate discussion. And for this purpose your attention is entreated to the following remarks.

"First, the indispensable requisites in an apostle sufficiently demonstrate that the office could be but temporary. It was necessary that he should be one who had seen Jesus Christ in the flesh after his resurrection. Accordingly they were all especially destined to serve as eye-witnesses to this world of this great event, the hinge on which the truth of Christianity depended. The character of apostle is briefly described by Peter, who was himself the first of the apostolical college, as one ordained to be a witness of Christ's resurrection, Acts 1:22; a circumstance of which he often makes mention in his speeches, both to the rulers and to the people. See Acts 2:32; 3:15; 5:32; 10:41; 13:31. And if so, the office, from its nature and design, could not have an existence after the extinction of that generation.

"Secondly, the apostles were distinguished by prerogatives which did not descend to any after them. Of this kind was, first, their receiving their mission immediately from the Lord Jesus Christ, not mediately through any human ordination or appointment: of this kind, also, was, secondly, the power of conferring, by imposition of hands, the miraculous gifts of the Spirit on whomsoever they would; and, thirdly, the knowledge they had, by inspiration, of the whole doctrine of Christ. It was for this reason they were commanded to wait the fulfilment of the promise which their Master had given them, that they should be baptized with the Holy Ghost. What pains does not Paul take to show that the above-mentioned marks of an apostle belonged to him as well as to any of them! That he had seen Christ after his resurrection, and was consequently qualified, as an eye witness, to attest that memorable event, he observes, 1 Cor. 9:1; 15:8; that his commission came directly from Jesus Christ and God the Father, without the intervention of any human creature, he acquaints us, Gal. 1:1; 2:6. To his conferring miraculous powers as the signs of an apostle, he alludes, 2 Cor. 12:12; and that he received the knowledge of the Gospel, not from any other apostle, but by immediate inspiration, Gal. 1:11, &c.

"Thirdly, their mission was of quite a different kind from that of any ordinary pastor. It was to propagate the Gospel throughout the world, both among Jews and Pagans, and not to take charge of a particular flock. The terms of their commission are, 'Go and teach all nations;' again, 'Go ye into all the world, and preach the Gospel to every creature.' No doubt they may be styled Bishops or overseers, but in a sense very different from that in which it is applied to the inspector over the inhabitants of a particular district. They were universal Bishops; the whole church, or rather the whole earth, was their charge, and they were all colleagues one of another. Or, to give the same sentiment in the words of Chrysostom, *Εισιν ὑπο θεου χειροτονηθεντες αποστολοι αρχοντες, ουκ εθνη και πολεις διαφορους λαμβανοντες, αλλα παντες κοινη την οἰκουμενην εμπιστευθεντες.* 'The apostles were constituted of God rulers, not each over a separate nation or city, but all were intrusted with the world in common.' If so, to have limited themselves to any thing less would have been disobedience to the express command they had received from their Master, to go into all nations, and to preach the Gospel to every creature. If, in the latter part of the lives of any of them, they were, through age and infirmities, confined to one place, that place would naturally fall under the immediate inspection of such. And this, if even so much as this, is all that has given rise to the tradition (for there is nothing like historical evidence in the case) that any of them were Bishops or pastors of particular churches. Nay, in some instances it is plain that the tradition has originated from this single circumstance, that the first pastors in such a church were appointed by such an apostle. Hence it has arisen that the Bishops of different churches have claimed (and probably with equal truth) to be the successors of the same apostle.

"Fourthly, and lastly. As a full proof that the matter was thus universally understood, both in their own age and in the times immediately succeeding, no one on the death of an apostle was ever substituted in his room; and when that original sacred college was extinct, the title became extinct with it. The election of Matthias by the apostles, in the room of Judas, is no exception, as it was previous to their entering on their charge. They knew it was their Master's intention that twelve missionaries, from among those who had attended his ministry on earth, should be employed as ocular witnesses to attest his resurrection, on which the divinity of his religion depended. The words of Peter on this occasion are an ample confirmation of all that has been said, both in regard to the end of the office and the qualifications requisite in the person who fills it, at the same time that they afford a demonstration of the absurdity as well as arrogance of modern pretenders. 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' But afterward, when the apostle James, the brother of John, was put to death by Herod, as recorded in the Acts of the Apostles, we find no mention made of a successor. Nor did the subsequent admission of Paul and Barnabas to the apostleship form any exception to what has been advanced; for they came not as successors to any one, but were especially called by the Holy Spirit as apostles, particularly to the Gentiles; and in them, also, were found the qualifications requisite for the testimony which, as apostles, they were to give."†

With these authorities and reasonings before us, we are compelled to the conclusion, that the apostolate was one of the extraordinary and temporary offices we have enumerated, and cannot, therefore, be appealed to by prelatists as authority for their peculiar views of episcopacy. It is not denied, however, that episcopacy existed in the primitive church, using the word simply in the sense of a general *superintendency*. Such a supervision of the church was doubtless maintained by the apostles, and under them, and some time after them, by the evangelists. But what we do deny is, that this superintendency was divinely appointed to be a distinct and permanent order of the ministry; that it was any thing more than a convenience of the times; that it claimed exclusively the right of ordination and other modern prerogatives of episcopacy; that there is any mysterious virtue in what Wesley has justly called, the "fable" of its succession. As an expedient measure, sanctioned by apostolic example, and well adapted under some circumstances for the furtherance of the cause of Christ, it is approved by Methodists, and on these grounds alone do they imitate it.

It is asserted further, in our first proposition, that acts were allowed in the earliest stage of the church which could not consist with an organized government. We need only mention the unquestionable fact, that during those times of dispersion and trial, laymen administered the sacrament in particular cases. Mosheim says: "At first, all who were engaged in propagating Christianity, administered this rite, [baptism;] nor can it be called in question, that whoever persuaded any person to embrace Christianity, could baptize his own disciples."†

*Int. to Coleman's Prim. Ch.

†Lectures on Ch. Gov., pp. 14, 15.

‡On the Pope's Supremacy, Supp. II, Sec. 4, Vol. VII. Also Supp. I, Arg. 1, Sec. 13–15. ‖Supp. IV.

*Pundhard's View, pp. 73–4.

†See also Emory's Epis. Cont., p. 75–78.

*Murdock's Mosheim, Vol. I, pp. 165–6, 1st Ed. See also Eusebius' Ecc. Hist., Lib. II, Ch. 1; Waddington's Hist. Ch., p. 43; Campbell's Lec. on Ecc. Hist., Lec. IV, pp. 62–65; Lec. VIII, pp. 125–127; Lec. IX, pp. 151–155: Phila. Ed., 1807.

THE LIFE OF FAITH.

The Boston Recorder contains the following notice of Prof. Upham's new and best work. Have our people, especially our preachers, furnished themselves with this standard book? If not, they know not what a treasure they are neglecting. The Recorder is a Calvinistic Congregational sheet, but it speaks thus of it:—

A volume with this title has been published by *Waite, Peirce, & Co.*, 1 *Cornhill*, from the pen of Thomas C. Upham. It is in three parts, pp. 480, 12mo., "embracing some of the Scriptural principles or doctrines of faith, the power or effect of faith in the regulation of man's inward nature, and the relation of faith to the divine guidance."

A former volume of Professor Upham having raised the apprehension that he might have adopted some ultra views on Christian perfection, it was natural that the present work should be received with a little hesitancy—at least, that it should meet at the outset with a rigid scrutiny. For ourselves, we felt the necessity of this before giving it a notice, and we have accordingly read it *through* with unusual care. We can add, that the reading has been, intellectually and religiously, a feast. It is not a book of religious vagaries, neither is there about it the chilliness of mere speculation, or a soulless philosophy. The author is quite above mere theorizing, and incapable of writing a sentence, but for a love of truth and human salvation. His book is, therefore, a sincere and earnest treatise on that highest of all themes, the "life of faith."

Much has been said on faith, but no other writer that we know of, has undertaken systematically to show the relation of faith to all the other exercises and affections of the soul, to the doctrines and promises of the Gospel, and to the duties and trials of life. Faith is made the beginning, the constant support, and the crowning excellence of Christian character. Among the more interesting portions of the book, we might name the chapter "On the connection of faith with feeling;" that on the "Relation of faith to the subjection of the will;" and the one on the "Relation of faith to preparations for prayer."

The position which Prof. Upham assigns to faith, is doubtless the true one, and is not altogether new. We have been reminded of an article which appeared some years since in the Christian Spectator, entitled, "Faith in its proper place among the Christian graces." It was, we think, by Rev. Dr. Skinner, and maintained the same view which is prominent in the work before us, viz: that faith is first in the order of nature, though not necessarily first in the order of conscious exercise.

As a book of devotion, the "Life of Faith" is of estimable value. While in philosophy and doctrine, the author writes with his accustomed clearness, a greater excellence if possible is, the spirit of earnest practical piety, which breathes in every sentence. In the depth and ardor of his feelings, he uses language on the duty of entire consecration, which, to a dull Christian, may seem extravagant; but if he has set a standard higher than that of the Gospel, it has escaped our notice. We prize the book, and sincerely commend it to every Christian who desires a discriminating and experienced guide in his *life of faith* on earth. It is a book for the closet, and will hold a place beside the most spiritual and experimental books of Howe, Baxter and Doddridge. A constant familiarity with such writings would elevate and quicken the course of Christians, and brighten the hopes and prospects of the whole church.

MISSIONARY MEETING.

BR. PITMAN AT NEW BEDFORD.

Mr. Editor,—By invitation, Br. Pitman, our missionary secretary, was with us the first Sabbath in this month. We had anticipated plain, soul-stirring, and successful missionary meetings; nor were we disappointed. Brother Pitman preached at Fourth street, in the afternoon, a warm and melting discourse; but the collection and pledges, amounting nearly to sixty dollars, fell short of our expectation, as it is the wealthiest church we have in town. We ought to say, that one cause of the deficiency was, there had been no previous arrangement among the brethren, how the meeting should be conducted, and the congregation did not understand what was really expected of them. We hope, however, there will yet be a noble effort made for this purpose, as there are warm hearts among them, that do not want to be behind their brethren in any good word or work.

In the evening, Br. P. was in his element, in Elm street. After preaching—and the boxes has passed round, one proposed to raise fifty dollars, by ten dollar subscriptions. Five names were soon announced. Another proposed to raise fifty more in the same way. A Congregationalist gave ten dollars, to make his minister, the Rev. G. L. Prentiss, a life member of the "Providence Conference Missionary Society."—Four names having been given, while waiting for the fifth, it was proposed to raise fifty dollars by five dollar subscriptions. Nine names were soon announced. Unwilling to be idle, another proposed to raise twenty dollars by two dollar subscriptions, to make John Knight, the little son of our deceased Br. Knight, a life member of the Parent Society. This touched a tender chord, which vibrated through many warm hearts, and called to mind those ardent, and successful labors of that worthy brother, who has gone to his reward. This was responded to. It was found that $176, was the fruits of our meeting.

Our little society at Pleasant street did not wish to be passed by; and yet it seemed almost too much to ask a collection of them. They have but lately commenced a new society—being few in number, and a married preacher to provide for—with a temporary place to worship in, until means can be obtained to build them a house for religious worship. However, no society should be slighted who are willing to contribute. Br. Pitman preached to them on Monday evening, and found that the root of the matter was there, which was amply demonstrated by the *quality* of the fruit, and in quantity amounting to $71.42.

Br. Pitman helped us much in this labor of love.—I would add, that by our Sunday School Juvenile Society, and our missionary prayer meeting collection, and the annual subscriptions of our members, we expect considerably to increase the sums as stated above.

A few words to my brethren, the preachers, and their several charges. Many of our societies made praise-worthy exertions in the missionary cause last year; but after all, Elm street took the lead, and stood the highest. As there are quite a number of societies in our conference, who are blessed with much more of the good things of this life, we hope they will take the *palm* from Elm street this year. I should be willing to pledge that they will not find fault with them; but would just hint to such society as may have an eye upon the *prize*—that it would be well to make *liberal calculations*—as our brethren here intend to get one niche higher this year than ever before.

While they repudiate vain boasting, they have a strong desire "if by any means they may provoke their brethren to emulation," in efforts for the salvation of the world. A. KENT.

New Bedford, Feb. 25.

REVIVAL IN MIDDLETOWN,

IN THE CHURCH AND UNIVERSITY.

We give the following extract of a letter from one of the faculty, to a friend in this city.

"At the beginning of the term, there were favorable indications at the church in town, and we commenced our efforts in college with much faith. Two weeks ago, we began to hold a protracted meeting with preaching at the church every evening, and prayer meetings in college every noon. The result has already surpassed our hopes. The altar has been filled with penitents whenever the invitation has been given, and the number of those seeking Christ is increasing. About thirty have found peace in believing, and more than twice that number have made known their desire and purpose to serve God. Of the students, eighteen have presented themselves at the altar, and twelve of them are rejoicing in God. An intense feeling pervades the institution, and the prospect is, that many more will turn from their wickedness and seek Christ. Many are most powerfully affected, but yet refuse to acknowledge feelings they cannot conceal. O may the church send up continued prayer unto God, that his work may continue in the University."

LITERARY ITEMS.

VALUABLE MANUSCRIPTS.—We learn from the Boston Advertiser, that the London Quarterly Review for December, contains an interesting article on valuable manuscripts, recently obtained in England, from some monasteries in Upper Egypt. In the prosecution of efforts to obtain manuscripts in Coptic, for a Coptic Lexicon which he was making, Rev. Henry Tattam, in 1828, induced Lord Prudhoe to visit the convents of the Nation Lakes, in Egypt. His Lordship did so, and in these convents, which had been visited at times during the last ten centuries by Western travellers, found that there still remained considerable parts of their libraries, which were formerly very valuable. "I descended," he says, "candle in hand, into a small room where books "and parts of books and scattered leaves in Coptic, Ethiopic, Syriac, and Arabic, were lying in a mass, on which I stood."

The existence of such a deposit aroused the enthusiasm of one and another English scholar, and between that time and this, almost all these treasures have found their way to England. The accounts of their purchase by different voyagers, is very amusing.

The monks were wholly ignorant of their value, and had no critical knowledge of the languages in which most of them were written, so that it cannot be regretted that they have been purchased, and transferred to places where they may be consulted and studied.

Their ages vary from A. D. 411 downward. A manuscript dated 464, of the Syrian version (Peshito) of the Pentateuch is the oldest biblical manuscript.—There are about thirty volumes of this version of different parts of the Old Testament, dated about the sixth century. Of the Peshito version of the New Testament, there are forty manuscripts of about the same dates. The age of these, and the authority of this version, will make them of great value to critics.

Besides these, there are a large number of theological authors of the same early time. One of these, is Eusebius on the Divine Manifestation of Christ, in a Syrian version. Only two or three fragments of this were before known. It is now published in London with an English version. There are translations from Titus, Bishop Bostra, Athanasius, Ignatius, Clement of Alexandria, Basil, the Gregories, Chrysostom, Proclus, Cyril, and later divines. The contributions to Ecclesiastical history, will be of great value. These are Syrian versions. There are also several writings by original Syrian authors, among which, is the recension of the Old and New Testament, by Mar Jacob, Bishop of Edessa. Some Syrian translations from scientific works, close the collection.

THE DEMOCRATIC REVIEW for February is a very entertaining number. The following is the table of contents.

1. Stock-Gambling.
2. Progress in America: Or, a Speech in Sonnets, on Great Britain and the United States; not delivered either in Parliament or Congress. By the author of "Yemassee," "Life of Marion," &c.
3. Spurn not the Guilty. By C. M. Sawyer.
4. Lament for the Old Year. By W. H. C. Hosmer.
5. Papers of an Old Dartmoor Prisoner. Edited by Nathaniel Hawthorne, [continued.]
6. The Knight in Armor. A Fragment from the Journal of an Officer. By Mrs. E. F. Ellet.
7. A Vision of the Night: A Poem. By S. H. Whitman.
8. Etchings with a Chisel.—The Miraculous Picture.—Do not be afraid of Grace and Beauty.—Prince Metternich.—By their fruits ye shall know them.—By Horatio Greenough.
9. Critical and Miscellaneous Essays of Alexander H. Everett.
10. The Game of North America: its nomenclature, habits, haunts, and seasons; with hints on the science of Woodcraft. By Frank Forester. No. III. The Quail.
11. Some Reflections of a Free Trader.
12. Providence. By Miss Mary Orme.
13. The American Associationists.
14. Monthly Financial and Commercial Article.
15. New Books of the Month.
16. Monthly Literary Bulletin.

The Dutch proverb saith, "Stealing never makes a man rich; alms never makes a man poor; and prayer never hinders a man's business."

HANOVER, N. H.—Rev. N. Culver writes, Feb. 18:—As the conversion of sinners is a cause of rejoicing to angels and Christian men, and as such intelligence in our Herald is always read with pleasure and profit, I therefore embrace this opportunity to communicate to you, what God has done for us in this place.

Some two weeks since, we closed a protracted meeting of three weeks continuance, conducted, principally, by our self-sacrificing and plain dealing Br. Moses Chase; which has resulted in the revival of the work of God in the church, and in the salvation of souls.

The devil, wicked men, and cold-hearted aristocratic professors of religion, were greatly disturbed, while many of the "common people," (embracing the Methodists, some Congregationalists and Baptists,) gladly heard the word preached, and entered heartily into the work of the Lord.

About thirty have joined on probation, most of whom were converted or reclaimed during the meeting, or have been since. About half of these, are valuable members of our beloved Sabbath school.—The church are united in the work of God, and laboring still to save sinners.

PROVINCETOWN, MASS.—Rev. J. Lovejoy writes:—To magnify the grace of God, you may say to the readers of the Herald, we are enjoying a precious revival of religion in this station. A number rejoice in pardon received by grace, through faith; and numbers participate in full salvation. There is a sound of abundance of rain. Blessed be the Lord for ever.

MAINE WESLEYAN SEMINARY.

The friends of this institution will be pleased to learn that the new Seminary building is nearly finished, and will soon be ready to be occupied. In the plan of the building, both elegance and convenience have been studied; and no pains have been spared to make it precisely what is needed.

The completion of this edifice will form an important era in the history of the Seminary, and will go far towards securing its future prosperity.

The success of the agent, we learn, has been such as to justify the hope that all the debts of the Seminary will soon be cancelled, and the new building *paid for*. Should he continue to meet with a cordial reception, he will, doubtless, at the close of his year's labor, be able to announce the joyful intelligence, that the Maine Wesleyan Seminary *is free from debt*.

From my former connection with the Seminary, and from a personal acquaintance with those now concerned in its management, I can cordially recommend the school to young persons of either sex, who are desirous of qualifying themselves for usefulness. The school is deserving of liberal patronage, and it should be held in grateful remembrance for its past usefulness, and its present character.

The Maine Wesleyan Seminary, from its commencement, has been a favorite resort for enterprising young men, of limited pecuniary resources.—They have always found here, a goodly number of kindred spirits, who have considered *hard* study, no *hard*ship.

Kent's Hill has been the birth place of many a noble purpose. The bashful youth, by the generous rivalry he has here encountered, has often been excited to lofty aims. Many, now occupying stations of distinction and usefulness, owe their elevation to impulses they received at this institution.

We hope the labor and sacrifice, required in placing the institution in its present prosperous condition, will be compensated by a greatly increased patronage. Let the preachers in the Maine Conference do their duty in recommending the school to young people within their charges, and the hall of the new academic building will be thronged with students.

Portland, Feb. 17. S. ALLEN.

A CORRECT SENTIMENT AND ONE ADAPTED TO THE TIMES.

Brother Stevens,—The following extract is from Mr. Wesley's "Sermon on Zeal." Will you please give it an insertion in the Herald, and much oblige

Yours, &c.,

A RESIDENT NEAR "MOUNT PLEASANT."

"Fervor for *indifferent things*, is not Christian zeal. But how exceedingly common is this mistake too! Indeed, one would think, that men of understanding could not be capable of such weakness.—But, alas! the history of ages proves the contrary. Who were men of stronger understanding than Bishop Ridley, and Bishop Hooper? And how warmly did these, and other great men of that age, dispute about the *sacerdotal vestments*? How eager was the contention for almost a hundred years, for and against wearing a *surplice*? O shame to man! I would as soon have disputed about a straw, or a barley-corn!—And this, indeed, shall be called zeal! And why was it not rather called wisdom, or holiness?"

THE LONDON CONVENTION.

The subscriptions for the expense of our proposed delegates to this Convention come in slowly. If there is not a prompt increase of them, we shall yet despair of their success. We again appeal to the friends of Methodism for the necessary amount. Would it not be well for us to send in sums of any amount; say, from *one* dollar to five, or more, as we may be able, with the understanding that they shall be applied to the expenses of the nominees in the order in which they stand, viz: Olin, Hedding and Dempster; that if any remains after the amount necessary for the first, it shall be appropriate to the second, and so on? Do let us do something, and do it speedily. We are confident that there are many of our brethren who would send their five dollars rather than have us fail of a representation at London; but they are waiting to see if others will not do it. This is not the way to accomplish the object. Send on your money, brethren, at once. Do not delay and thus defeat the plan.

SPREAD OF ROMANISM.—A Papist in the Middle States has said in a letter, "Within thirty years, the Protestant heresy in the United States will come to an end! If we can secure the West and the South, we will take care of New England."

In a recent publication abroad, entitled "Letters from Rome," under the head of Italy, it is said, "the accounts from the New World are cheering. In the United States of America, the Catholic religion is making great progress, and the Roman Propaganda is amply rewarded for its exertions. Several new sees were to be established.

OCEAN STEAM SHIP.—We learn from the N. Y. Spectator, that a contract has been entered into by the government of the United States with the Ocean Steam Navigation Company, of New York, for the establishment of a line of steam ships, to run between New York and Europe. A vessel is to take her departure twice in each month, for Cowes and Bremen. The government is to pay $400,000 per annum for the conveyance of the mail, &c. The vessels are to be of not less than 1400 tons burthen, and they are to make their voyages with speed not less than that of the Cunard line. The Spectator says, that arrangements for building are in active progress, and it is expected that the first will be ready to start on he 1st of January, 1847.

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BIBLICAL INSTITUTE.

We are requested to say, that the meeting of the trustees of the Institute (both the incorporated trustees and provisional ones appointed at the last New England Conferences) which was appointed to be held at Concord, N. H., on the 11th of February, will be held at that place on Wednesday, April 1st.—This will be the week preceding the Providence Conference. The trustees from that conference, by providing for their last Sabbath, can pass from the meeting to the conference. This meeting is all important. Let no trustee be absent.

EXPENSE TO THE LONDON CONVENTION.

A brother inquires respecting the expense to this Convention. We have stated it heretofore. By the Boston steamers the outward passage is 120 dollars; by the New York steamers, 100 dollars. There is an additional fee of 5 dollars to the steward. Estimating the passage at 130 dollars, the voyage out and back will be 260 dollars. Respectable board in London can be had at from 50 cts. to 1 dollar per day, and at any higher rate you please. The session will probably last one week; not more than two, certainly. Averaging the daily expense of a delegate at 1 dollar for two weeks, it will make his whole expense out, there and back again about 275 dollars. This is a close calculation—300 dollars is a sure one. By taking passage in a sail packet, the expense for passage will be reduced to 75 or 50 dollars; but you ought to start by the first of July in that case, whereas by the steamer you can arrive in time by taking the middle of the month, or even the last week in it.

There is an excellent boarding house kept by a Mr. Randall, a trustee of Old City Road Chapel, at 7 Kings street, Cheapside, where Methodist travellers generally stop. We were entertained very comfortably by him some eight weeks, and can speak unreservedly in favor of his house.

THE LONDON CONVENTION.

ALTERATION OF THE TIME.

The time for this important assembly is postponed to August. This will be a great convenience for our preparatory arrangements. Our Conferences can now act on the subject.

ANOTHER PROPOSITION.—Br. E. W. Jackson proposes, in behalf of the local preachers, to raise the expenses ($300) of Dr. Bond to the London Convention. Dr. Bond is a venerable local preacher; he has defended our cause in its hardest trials; he is much interested in the measures of the "Christian Alliance;" his years and abilities would give him influence in the Convention. What do our local brethren say to this proposition? If they approve it, let them send their names and money. We have two names already, viz: Brs. E. W. Jackson and J. B. Holman. There are not too many names yet before us if we but feel a suitable interest in the project.

We are indebted to the Honorable Secretary of the Commonwealth for a series of valuable public documents.

THE LONDON CHRISTIAN CONVENTION.—The N. Y. Spectator says, it is probable that a large deputation from America will attend this convention. It is not necessary that those who attend should be delegates from any denomination. The plan of the convention permits members to speak and act as individuals, not as representatives, or with the authority of their respective denominations. We hear that some Presbyterian churches have taken action, and selected their deputations. The London Convention meets in August.

LITERARY NOTICES.

THE VISITORS AND TRUSTEES of Asbury Indiana University, at a late meeting, voted a request that Prest. Simpson, of that Institution, attend the London Convention for Christian Union.

In reply to Br. Clapp, we would say, that Clarke on the Old Testament is twelve dollars, with the usual discount to preachers.

JOHNSTON'S NATURAL PHILOSOPHY.—Prof. Johnston, of the Wesleyan University, has given us an excellent text book in chemistry, on the basis of Turner's well known volume. The present work is designed to accompany it. It appears to us a very able compilation, well arranged, sufficiently condensed, fully illustrated and accompanied with questions to suit it to the recitation room. We invite the attention of instructors to it, and hope it will receive an early introduction into our own schools. *Philadelphia: Thos. Cowperthwaite. Boston: Waite, Peirce & Co.*

MILLS' SYSTEM OF LOGIC.—This is a substantial octavo reprint of a valuable English work. It is a philosophical treatise on ratiocinative and inductive logic, presenting a connected view of the principles of evidence, and the methods of scientific investigation. It is not adapted for a text book, except in the highest institutions of learning. The concluding book is peculiarly interesting. It discusses the question, whether moral and social phenomena are really exceptions to the certainty and uniformity of the course of nature, and how far moral and social causes can be reduced to the certainty of natural or mathematical principles. *New York: Harpers. Boston: Waite, Peirce & Co.*

CUTTER'S *Anatomy and Physiology for Schools.*—On what examination we have been able to give this volume, we judge it a first rate text book. Its plates are 200 in number and illustrate thoroughly the subject. The science is all important as a study in our schools. We commend this text book to the examination of teachers generally. *Mussey, Boston.*

ADDRESS *to the People of Massachusetts* relative to the temperance reformation. This is an important document, signed by Prest. Hopkins, Dr. Woodward and Hon. S. Hoar. It discusses the condition of the movement—the right of the people to suppress intemperance by law, their duty in the present crisis, &c. *Boston: 4 Congress st.*

SAXTON & KELT, *Boston*, are publishing a very entertaining series of conversational cards. They form a very amusing recreation for children.

DEBATE ON SLAVERY.—A good, stout duodecimo bearing this title, contains the discussion between Rev. Dr. Rice and Rev. Mr. Blanchard at Cincinnati during last October, on the sinfulness of slavery. It can be had at *Waite, Peirce & Co.'s*, 1 *Cornhill.*

JACOB'S WELL, by Rev. G. A. Rogers, is a reprint of our excellent little volume on the conversation of our Lord with the Samaritan woman. *Waite, Peirce & Co.*, 1 *Cornhill.*

MEMOIRS OF REV. DR. PROUDFIT.—The *Harpers* have issued a very interesting biography of this excellent man. *Waite, Peirce & Co.*, 1 *Cornhill.*

MONEY WANTED.

We have a note coming due the middle of March, which we are afraid we may not have funds to meet. Will subscribers and agents please give us a lift?—Those who have money on hand, will please forward. 2t

☞ Brethren sending new subscribers, will please say if they wish the back Nos. to January 1st. We have about two hundred complete sets on hand, which we should of course be glad to have taken; but we shall not feel justified in sending them, unless so directed. 2t

Moravian Mission.—The United Brethren have sixty-one stations, two hundred and eight missionaries and assistant laborers, and *sixty thousand* converts, of whom nineteen thousand are communicants. These statistics are from the returns of 1844. We presume that they include those who reject idolatry and attend their services as converts, of whom it appears only one-third are communicants.

Corrections.—In the Herald of Jan. 28th, in the obituary notice of Sister Crocker, instead of "Susan C. Crocker," it should have read Susan *B.* Crocker.—And in place of "aged about 62 years," it should have read, in the *sixtieth year of her age*. The errors were in my manuscript, but were unintentional.
Falmouth, Mass., Feb. 12. H. Vincent.

Erratum.—The notice of the church at Gloucester and "Father Steele," in the Herald of Feb. 11th, should have been headed by D. Richards, instead of A. A. Hodgkins.

The notice, as it came into the hands of the printer, was signed "A. A. Hodgkins," but the name was accidentally placed there for another purpose.

A SERMON

On the Purposes of God; delivered in substance at Somerset Shore, Mass., Jan. 7, 1843, by Bryan Morse.

We have read this discourse with attention and satisfaction. It exhibits a good deal of close, as well as clear thinking, on one of the most knotty questions of Christian theology. The design of its author is, to reconcile the fall of man, and consequent introduction of sin into the world, with the wisdom and goodness of the Creator; a subject which has greatly perplexed very many, and entangled not a few in the labyrinths of fatal error. The sermon presents few attractions in regard to style; but to those who are content with sound doctrine in plain language, who love truth, and are not over fastidious as to the garb in which it makes its appearance, especially to those who labor under any embarrassment of mind on the above mentioned topic, we can cheerfully recommend this discourse. The author has just hit the middle ground between Calvinism and Universalism, and has done no little towards furnishing an antidote to both. J. Holdich.
Middletown, Feb. 17.

RELIGIOUS SUMMARY.

Robert Raikes.—It has been generally supposed that Robert Raikes, the founder of Sabbath Schools, was a converted man when he started his simple but wonderful means of grace: but an English clergyman stated, at an anniversary in Boston, that he was convicted of the need of salvation by hearing one of the little girls, in the Sabbath School he formed, read the fifty-third chapter of Isaiah. What a peculiar coincidence, or rather Providence! Little did Mr. Raikes imagine, when collecting together the poor, ragged and ignorant children from the streets, that he was thus establishing an instrumentality by which he should be saved himself. Children, turn to that chapter and read it.

Liberal Donation.—The people of Hartford have contributed $2,009.50 to the American Tract Society, an advance of nearly 26 per cent on the contribution of last year. A single individual gave $450 for colportage. The ladies sustain three colporteurs.

New German Mission.—It gives us great pleasure to learn, from the Pittsburgh Christian Advocate, that a German mission has been established in Cleveland, Ohio. There are, it is stated, between 3,000 and 4,000 Germans living in the city of Cleveland, and many in its vicinity. Bishop Hamline, at the last Ohio Conference, appointed Br. Buhre to commence the mission. He has entered upon his labors, and the prospects are said to be promising.—Missionary Adv.

The Sabbath.—All the barbers in Detroit have resolved to keep their shops closed on the Sabbath. Why should not barbers enjoy a day of rest as well as others?

The London Record says, that "during the last thirty-four years, ending September 30, 1844, it had distributed 194,335 Bibles and Testaments, being an average annual issue of 5,712." "During the present year an extraordinary demand for the holy Scriptures has manifested itself among the working classes, and especially among those employed in the factories; and this demand is progressively and rapidly increasing. In the year ending September 30, 1844, the distribution exceeded 15,000, being nearly threefold that of the average of the preceding years. But in October the sales at the depository amounted to 9,518; and so rapid has been the increase of demand, that in the last eighteen days of November, 11,718 copies have been issued, the sales during the last ten days averaging more than one thousand a day."

Progress of Romanism in Oxford.—It has recently been ascertained that a large number of the students, one account says as many as four out of six, in the University have private altars erected in their rooms, where they perform their devotions after the pattern shown in the Roman Catholic books. One paper intimates the general apostacy of the University.

The Roman Catholic papers express their grateful exultation in view of the progress of this revolution in the Church of England, which they ascribe to the prevalence of special prayer to the "Mother of God!"

Mission Ship from Liverpool.—The mission ship Warree recently sailed from Liverpool for Old Calabar, on the West coast of Africa, provided with everything that human forethought can suggest for establishing and prosecuting missionary operations there, under the auspices of the United Secession Church of Scotland. Four of the missionaries who have sailed in the Warree are colored persons, two of them negroes, the other two descendants of the African race. Their constitutions are thus adapted to the climate. The use of the ship Warree, is the spontaneous gift of an opulent merchant of Liverpool, who has done much for the civilization of Africa.

Apostasies.—The Rev. H. Fombay, Vicar of Ruar Dean, Gloucestershire, has made his public profession of the Roman faith at St. Mary's College, Oscott. Mr. Burder, Curate to Mr. Fombay, has made a similar profession. The number of converts to the Roman Catholic religion, from the upper ranks of society, the last few months, now exceeds one hundred. Nearly forty are clergymen.

The Emperor and the Pope.—In return for the magnificent present of a Christ of solid gold, a cross of lapis lazuli, and a crown of diamonds, sent some time ago by the Emperor of Russia to the Pope, his Holiness has conferred upon Russia, the relics of St Nicholas the Greater, who is the patron of that nation. A ship of war has been despatched from Odessa, to receive the relics, and convey them in great pomp to St. Petersburg. What a humbug for the ridicule of the age!

SCIENCE AND THE ARTS.

A Writing Machine.—The Norwich Courier furnishes the following description of a writing machine, the invention of Mr. Charles Thurber of that place, previously known as the inventor of a printing machine:

The name of the machine is Thurber's Patent Mechanical Chirographer. The machinery is almost entirely enclosed in a handsome mahogany case, resembling the case of a piano forte. A perpendicular platen, sliding with the paper, as each letter is made, is seen in the rear of the case, holding up the paper so that the operator can see the letters as they are successively formed on the paper, and detect any error that may occur. In front are ivory keys, one for each letter and character which may be required in writing. In front of the paper, protruding through the top of the case, is a fountain pen, of original construction, which, as you press upon a key, forms the letter or character on the sheet.

The operator takes his seat at the machine and simply presses upon the key corresponding to the letter or character which he wishes to use, and the writing is effected. When the platen has moved through the width of the paper, you touch an ivory knob in front, just slide the platen back, and a new line is brought up to the pen; the latter operation consuming not more time than is required to replenish a pen with ink by hand. This machine was designed more particularly for the blind, and those who cannot use a pen by reason of nervousness or other affection of the hand; but its utility will not end here.

It is confidently anticipated that it will be useful in keeping records, where great legibility and mechanical accuracy are desirable. By enlarging the platen so as to afford room for two or more sheets of paper, and multiplying the number of the pens to equal the number of the sheets, you can multiply your copies *ad libitum*, without any additional machinery or physical effort. If you wish to keep copies of your correspondence, this will afford a very expeditious mode of doing it, as it requires no additional labor or time to do it.

This machine is entirely different from the one formerly invented by Mr. Thurber, the chirography in this being done with a pen, while, in the old printer, it was done with types. By this machine a person is able to write with much greater rapidity than he can print with that. A patent has been granted for this invention in the United States, and measures are already in progress to secure a patent both in England and France, and in other European States.

The new planet Astrea revolves in an orbit between Vesta and Juno, at a distance of 250,000,000 of miles from the Sun, and performs its revolution in 1,565 of our days. This discovery will unsettle a favorite theory of most astronomers respecting harmony among the planets in their revolutions.

A new Brick Machine.—We examined on Saturday last a new brick machine, constructed by Culbertson, McMillen & Co., which appears to be a great improvement upon any thing of the kind which has yet been attempted. In fact, it differs entirely, in principle, from any we have before seen or heard of.

The clay in a crude state is thrown with a shovel into a hopper, in which a mill, or pulverizer, placed over the upper press-wheel in such a manner as to discharge the clay into the moulds on both sides of the press-wheel. The moulds being filled in this manner with pulverized clay, pass under the press-wheel twice, giving the brick a double pressure, and shaving them smooth by means of a knife attached to the machine. The bricks are then thrown out of the moulds by an admirable contrivance on a table at each end of the machine, at the rate, the proprietors say, of 5,000 per hour, sufficiently hard to be stacked in the kiln. As the whole works will be under cover, they can work as well in rainy or foul weather as when it is dry.

After a pretty close examination, we could see no reason why this machine will not answer the purpose for which it was intended.—Cincinnati Atlas.

Political Items.

The London Times repeats its suggestion, that Spain will attempt the re-conquest of Mexico.

From Texas.—Papers to the 10th have been received. The schooners Marcia M. Briggs and Creole, of Galveston, were seized at the mouth of the Sabine a few days since, by Capt. Green, of the U. S. revenue service, for alleged violation of the laws.

We yesterday heard it reported that Gen. Taylor, in command of the United States troops at Corpus Christi, had received orders to break up that encampment and move to the Boca del Rio, (mouth of the Rio Grande,) and there take up a position. It is thought the army will commence the march as soon as the means of transportation are in readiness. We trust that but a few months will elapse before we come to a thorough understanding with Mexico, and that all difficulties may be definitely settled. The present uncertain relations between the two countries should no longer be tolerated.—N. O. Picayune, Feb. 13.

From Mexico via Havana.—Intelligence from the city of Mexico and Vera Cruz to the 31st of January, received by the New York Herald, is that Paredes remains in the undisturbed enjoyment of the power which his military force acquired for him. All accounts of revolution, subversive of his authority, which date prior to the 31st of January, are falsified by this intelligence. No movement up to that date was made, or even appears contemplated, against his power and authority.

Walter Savage Landor has addressed a letter to Daniel Webster on the subject of the Oregon difficulties.

On Dit.—The Washington correspondent of the N. Y. Commercial, says: "The rumor is current that Mr. Crampton has brought out instructions to Mr. Pakenham to reopen negotiations by an offer of the 49th parallel, the whole of Vancouver's Island, and the navigation of the Columbia river for 20 years. It is said that Mr. Polk will not take the responsibility of accepting the offer, but will submit it to the Senate for advice."

Mexico.—Paredes and Arista.—A letter, dated at New Orleans 14th ult., says: "I am just informed that the garrison of Metamoras has declared for the existing government of Paredes. General Arista has been suspended from his command of the northern army, so that this attempt at a new revolution is nipped in the bud."

The Washington Union contains a leading editorial on the foreign news. The Editor regards the tone of the British Government and press, as conciliatory and pacific; alludes in terms of approval, as well to the language of the Queen as to that of Sir Robert Peel, and adds: "Whether the Premier will direct the negotiation to be continued with new offers, as soon as he ascertains the fate of the arbitration, we can only speculate, but of course cannot ascertain. Lord John Russell also regrets the course of Mr. Pakenham. These are all good signs; and still further, the wise and liberal scheme of the British government to relax, and perhaps repeal, their corn laws, and bind the two countries more firmly in peaceful relations by the strong ties of commercial interest. Yet again we must repeat—we must not be too confident of the result. We should not relax our policy in the least, but go on to give the notice, extend our laws to the country beyond the Rocky mountains, and prepare for an enlargement of our steam navy."

Summary of Intelligence.

Howard Athenæum Burnt.—About half-past eleven o'clock on Tuesday night, the 24th ult., a fire caught in the green room of the Howard Athenæum, in Howard St., which spread with such rapidity that the entire building was soon enveloped in flames, and was entirely destroyed, notwithstanding the active exertions of the fire department. Very little was saved. Mr. Ayling, the manager, whose benefit was appointed for Friday, lost all his valuable wardrobe, valued at a thousand dollars. We understand there was an insurance on the building, fixtures and properties, but not half enough to cover the loss. The contiguous dwelling house of Dr. Jackson, on Somerset St., caught fire in the roof, and was considerably damaged by fire and water.

The Latest Yet.—A young gentleman of respectable family was standing in front of the Western Hotel at Springfield, Mass., a few days since, when he was accosted by a blunt-spoken person, who informed him that he was Sheriff Clapp of Worthington, and that he was commissioned to arrest him for a forgery in which he was implicated. The young man, horrified at the accusation, plead his entire innocence of the charge, but to no purpose; the Sheriff was inexorable, as Sheriffs always are, when a ray of hope appeared. The Sheriff, on their way to jail, offered to clear him if he would give him $15, and say nothing about the matter. This the prisoner eagerly complied with, and was set at liberty. It is almost needless to add, that the supposed Sheriff was a *humbug*, and that no forgery whatever had been committed. Rogers, the perpetrator of the misdemeanor, has since been arrested.

Beauties of Slavery.—Late Texas advices state that there was a serious and alarming revolt of the slaves on the plantation of Messrs. Hewit, Heran & Co., about ten miles from Matamoras. The revolt was quelled by killing some of the negroes, and badly wounding others. Several of the ringleaders made their escape into the woods. All the others were severely flogged.

Alarm Bell.—The city authorities of Brooklyn, L. I., have passed a resolution to procure a fire bell, which will weigh about 3,000 pounds, and cost, when placed in the belfry at the junction of Fulton and Court streets, $1,200. This bell will be as large as the one on the City Hall, New York, and it is intended, that when rung in case of a fire, it will be heard four miles distant.

Mr. Burnell.—Barker Burnell, Esq. of Nantucket, who lately left this city under suspicion that he was a defaulter to a large amount on a bank in Nantucket, has written a letter to the Atlas, asking the public to suspend judgment till he shall have had time to return to Nantucket and set matters right.

An Enormous Nest of Counterfeiters Broken Up.—A letter from Hardensburg, Kentucky, says the citizens of the county, and those of Larue, have recently broken up the largest band of counterfeiters and horse thieves ever discovered in the United States. Eight or ten of the scoundrels have been caught at Hardensburg and other places in the county, and a still larger number in an adjoining county. The head quarters were at Beacham's, in Larue county, where a large amount of spurious money was found. They are said to number thirty or forty in Larue, and the gang extends as far as Nashville. They are a part of Murrell's band.

Destructive Fire at Troy, N. Y.—Five of the large brick stores on River street, in Troy, were destroyed on Thursday night. It broke out at 10 o'clock, and continued until towards morning. The Troy Whig says: A much larger quantity of flour and wheat than we supposed was consumed at the fire. The property destroyed must have amounted to nearly $50,000. Nearly the whole, however, is covered by insurance.

Caution to Mothers.—Two children, three and four years of age, daughters of two colored women, sisters, in Stony Brook, L. I., were left alone one day last week, while their mothers went to a house not far distant. By some means both children were burned so that they died in the course of a few hours.

Suicide of a Preacher.—Rev. Nelson P. Ellis, of Washington township, Marion county, Indiana, shot himself on the 28th ult. He had lately been heard to remark, that he did not desire to live, and that he was prepared to die. Although he gave no evidence of the least insanity in his life, the circumstances attending his death create the belief, that in a temporary fit of deranged faculties he ushered himself into an awful eternity.

Museum of Skulls.—A museum has been opened at St. Petersburg, for the special arrangement and reception of the skulls of all the various races of men who have inhabited the vast empire of Russia.

The Rival Expresses.—The express which has run from Boston to New York, on the arrival of the Cambria, reached New York several hours before the express which was run all the way from Halifax, at an expense of $4,000.

Not Crazy on all Subjects.—The Watchman of the Valley tells us of a worthy citizen of Ohio, who is unfortunately a little deranged, and who, while walking along the White Water Canal a few days since, espied not far from a groggery, a barrel of whiskey. He passed on without saying a word, crossed the canal, and having supplied himself with a sledge, returned and commenced a vigorous assault upon the barrel.—He broke in the head, and after emptying its contents, stepped into the store to pay for it. On being asked why he did the deed, by the incensed liquor dealer, he honestly and sincerely replied that he believed the Devil was in that barrel, and he was determined to bring him out.

A Regular Whaler.—An Irishman, who had just come over, went into an office in New York, the other day, where a notice was stuck up—"thirty men wanted for whaling." On being asked his qualifications, he said that within the week he had *whaled* Mick Finn, Ned Nowlin and Owen Conner, and that he should *whale* Jemmy Duffy so soon as he could lay eyes on him. He was not wanted.

Somebody Hit.—The Massachusetts Dew Drop says that the Directors of the Fall River Railroad have decided by a vote that no ardent spirits shall be transported over their roads. The Bangor Whig says it will not do for them to convey some such men as we have seen in this vicinity.

Rev. Charles T. Torrey.—Three petitions have been addressed to the Executive of Maryland, praying for the release of Mr. Torrey, who has now been confined a year and a half is the prison of the State, for aiding the escape of three slaves from their master. One of these petitions appears to be from Southern gentlemen, another from Mrs. Torrey, and a third from George S. Hilliard, and 40 other citizens of Massachusetts—among whom are Gov. Briggs, ex-Governor Lincoln, the Speaker of the House and President of the Senate, members of the Legislature, a Judge of the Supreme Court, and two of the Court of Common Pleas, and many other gentlemen of high standing for character, talents, integrity and judgment.

A Distressing Accident.—We learn that a child of Capt. Ely H. Minter, was scalded to death by the upsetting of a pot of boiling coffee, on Tuesday last. It survived but a few hours after the accident.—Plymouth Rock.

Effect of Irritation.—Mrs. Holland, who kept a boarding-house at the corner of Girod and Baronne street, had occasion to find fault with a young lad in her employment late on Thursday night. Her irritation caused a sudden rush of blood to the head, and in a short time she was seized with apoplexy, and died.—N. O. Delta.

Madame Costello.—We are glad to inform our readers, that this women has been convicted and sent to Blackwell's Island—to receive a small portion of the punishment which her crimes merit.

Wooden Clocks.—Sixty thousand were shipped to England last year, and a large number will be sent this.

There are no less than nine thousand different varieties of roses, and fifty varieties of pinks.

The Bradford Settler was the first newspaper west of the Alleghanies—it was commenced in 1803.

Cool!—The quantity of ice exported from Boston during the eight months ending January 31, is 22,825 tons.

A man has been arrested in New York for stealing 500 pigs. There was no squeal about them—they were iron.

A Rich Widow.—The late Mrs. Biddle of St. Louis, left property to the amount of six hundred thousand dollars.

In Catalonia, Spain, there is a mountain of rock salt, rising to an elevation of six hundred and sixty-three feet.

There are fifteen hundred applicants for the offices in the two mounted regiments that Congress has decided to raise.

Baked bread on the first day produces from 71 to 79 per cent. of nutritive matter, while that five days old yields from 81 to 82 per cent.

If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest.

Farms at a fair valuation, managed as they may be, will nett the owners, who carry them on in person, more than six per cent.

The farmers of Belgium have this proverb: "He who buys ashes for his clover crop, pays nothing; but he that does it not, pays double.

Why is a man with his eyes shut like an illiterate schoolmaster? Because he keeps his pupils in the dark.

"Where was your faith before Fox's time?" said a pugnacious sectarian to an honest Quaker. "Where, I fear, thine never was, friend: in the Scriptures."

Four men and one woman have fled hither from Germany, with $64,000 worth of diamonds, and $24,000 in specie, which they procured by felonious means.

In Pekin, China, a newspaper of extraordinary size is published weekly, on silk. It is claimed to have had existence more than 1,000 years.

The city of Boston gives more for charitable purposes than three times the same population in any other part of the United States.

It is a significant fact, that the words Ham, Shem and Japhet mean, in the original Hebrew, black, red and white.

The seamen in the American navy receive more than twice the pay of seamen in the English navy. The pay of an able seaman in the English navy is only $7 50 per month.

In the reign of Henry VIII. two thousand criminals were executed annually; and during the period that he swayed the sceptre, seventy-two thousand were put to death.

An excellent liquid cement is made of glue two parts, and sugar two parts. Dissolve the glue by placing the vessel containing the ingredients in hot water, and then stir in one part of alcohol.

Among the early laws enacted in Connecticut, the following is the substance of one: "No man shall carry to meeting, for a Sabbath luncheon, a *dough nut*, so long that, while he is eating at one end, he cannot keep the pigs from eating the other."

A French officer, quarreling with a Swiss, reproached him with his country's vice, of fighting on either side for money, "while we Frenchmen," said he, "fight for honor." "Very true," replied the Swiss, "every one fights for what he most wants."

FOREIGN ITEMS.

The Cabinet remains as apparently united as if they had been expressly installed in power to carry out the Free-Trade theories of Cobden and his allies.

The use of diseased potatoes in Ireland by the destitute poor is becoming, as was expected, a frightful source of fever and disease. A fearful increase in the number of fever patients has taken place in the hospital of Fermoy.

A young author, Mr. J. Christian Ross, destroyed himself in a coffee-house in Aldersgate street, London, by taking Prussic acid, in consequence of the rejection of one of his articles by "Blackwood."

Price of Iron in France and Belgium.—The following are the last quotations of moulded or cast metal delivered at St. Dizier;—plates and hearths, £9 to £9 10s; tubes, £10 5s to £10 10s; do., water pipes and for gas, of 65 millmetres to 162, $12; do., 189 to 324, £11 10s; systematic pipes, and other articles of iron-ware, assorted, £11.

The guano used in the vineyards of Prince Metternich so deteriorated the quality of the wine that the plantations have been uprooted.

Queen Victoria has been pleased to sanction the publication of the Stuart papers, from the original documents in her Majesty's possession.

The Irish board of education are about to build thirty-two model schools, for training teachers, in the several counties of Ireland.

The Augsburg Gazette publishes intelligence from Berlin to the effect that the Prussian government, which now has the privilege of appointing a Protestant Bishop to the see of Jerusalem, has made choice of M. Belson to fill that post. M. Belson, like Dr. Alexander, originally belonged to the Jewish persuasion, but latterly embraced Protestantism.

According to a German journal, the number of emigrants, which, in the course of last year, have embarked at Bremen alone for the transatlantic countries, was 31,149, of whom 3,000 were bound for Texas.

One of the Ojibbeway Indians (the Bird of the Tempest) died at Brussels the other day, of the small pox, and another (the King of the Bitterns) is dangerously ill. The former was baptized by a Roman Catholic clergyman a few hours before his death. The other Indians are still at Ghent.

A letter from Rome, of the 26th ult., says that the chestnuts, which in that country are, like potatoes of the north of Europe, the principal food of the lower classes, have suffered from the same disease as the potatoes, and that scarcely one in ten is eatable. The grapes also have become already rotten, instead of remaining dry and fit for food until the end of February, as in ordinary times.

The Danish government has lately sent one of its frigates into the Indian Seas to explore the Archipelago of Nichbar, and there found a settlement, which is to be colonized by Chinese, it being difficult to render Europeans able to bear the climate.

The capital of Great Britain has a population estimated at 2,000,000 of souls, exclusive of strangers. The population of Paris now exceeds 900,000; the population of Vienna is 330,000; Berlin, 365,000; and St. Petersburgh, 476,000.

It is stated that her Majesty will visit Holland in May or June next.

Ibrahim Pacha will visit Paris about the middle of next month.

The tide of emigration continues to flow towards Algeria.—Upwards of 10,000 colonists have been embarked at Toulon for Algeria, within the last three months. A considerable number have come from Spain, the Balearic Isles and Malta.

A young woman residing at Mrs. Cooper's Vine Inn, West Stockwith, England, has been in a sound sleep for no less than six days and nights, and as yet there are not the least symptoms of her waking. Numbers of the inhabitants have visited the house to see this strange phenomenon.

A vessel is at present in the harbor of Wexford, freighted with 12,000 gallons of whiskey for England, the largest shipment of that article in one batch ever known.

A letter from Rome states, that the Emperor Nicholas, during his stay there, bestowed enormous sums in gratuities. On quitting the Vatican, he left a sum of 12,000 Roman crowns for the domestics.

Congressional.

The Senate did not sit, *Feb.* 20.

In the House, the bill providing that no senator shall receive mileage for constructive travelling—that when the president calls an executive session, no mileage shall be allowed any senator for attending said session, unless he shall have travelled for the purpose of attending said session—was ordered to be engrossed, and read a third time—ays 115, nays 10.

The House then went into committee of the whole. Mr. Hopkins in the chair, and took up the calender of private bills.—At half-past two o'clock adjourned.

The Senate was not in session Feb. 21.

In the House, Mr. Brockenbrough introduced an order, which passed, to instruct the post office committee to inquire into the expediency of a tri-monthly mail from Jacksonville, Fla., to Havana, and also from Key West to Pensacola.

Mr. Ashmun gave notice of his intention to introduce a bill, making provision for those who fought in the late war against Great Britain.

The House proceeded to the consideration of the private bills that had been previously acted upon in committee of the whole. A bill passed by the committee allowing *three hundred* dollars to an individual for the loss of a wagon in the Florida war, was laid upon the table—75 to 42.

The residue of the session was occupied in a protracted debate upon a bill granting a certain sum to the heirs of Col. Grayson, of Virginia, for services rendered by their ancestor in the revolutionary war. The house adjourned without taking any definite action upon the bill.

Oregon debate.—*In Senate, Feb.* 24, Mr. Breese presented a memorial from Mr. Whitney, on the subject of a railroad from Lake Michigan to the Pacific, which was referred to the committee on public lands.

Mr. J. M. Clayton said that it was his intention to call up to-day, the bill for the adjustment of claims for spoliations committed by France on the commerce of American citizens, prior to 1800; but as the Senator from New York (Mr. Dickenson) had the floor for the day, he gave notice that he would call up that bill to-morrow, or as early as possible.

Mr. Dickenson, of New York, at one o'clock took the floor, and spoke on the Oregon question, claiming all of Oregon—and opposing the plan of negotiation with Great Britain about Oregon in order to afford her an opportunity to set up a claim to our soil.

The House was engaged to-day on the river and harbor bill.

Mr. McConnell, of Alabama, made a characteristic speech against the bill, directing his opposition particularly against the item for purchasing the Louisville (Ky.) Canal, with an indefinite sum—and the item for what he called the "Long lakes, longer than John Wentworth."

Mr. Rhett, of South Carolina, also opposed the bill, giving the Democracy several hits for departing from Jackson's doctrine, by supporting such a bill.

Mr. Crozier, of Tenn., offered an amendment to the bill, to appropriate $22,500, for a canal around the "Muscle Shoals," in the Tennessee river.

During his remarks, Mr. C. gave way to Messrs. Chapman, of Va., McConnell and Houston, of Ala., for explanations, which were very amusing, particularly those made by Mr. McConnell.

In the Senate, Feb. 25.—From twelve till nearly one o'clock, the Senate was engaged in debating a bill for the construction of a ship canal around the Sault de St. Mary. This was passed over on the motion of Mr. Bresse, to give Mr. Dickenson an opportunity to go on with his speech on the Oregon question.

Mr. Dickenson closed at two o'clock, and then Mr. Dayton rose, and moved that this question be postponed until two weeks from next Monday. He observed, in support of this motion, that there were some sixty bills which had been past by the other House, and were awaiting the action of the Senate. The character of the late news, so decidedly pacific, had also its influence upon his mind.

Mr. Allen gave his views upon the character of the news at length. He thought the professions of British Ministers in parliament, were not to be taken as affording any indications of the intentions of the British government. If any consequence at all was to be attached to these demonstrations, they were to be construed to mean exactly the reverse of what they seemed.

Mr. Cass said he did not rise to make a war speech. As to the news from Europe, he must say this, that it seemed to him, that one of the effects of steam power was, that the affairs of nations were made to vibrate with the arrival and departure of mail steam ships,

The result of the debate was, that the Senate refused to postpone, and went into executive session.

In the House of Representatives, Mr. T. B. King, reported from the Naval Committee, a bill for the re-organization of the Navy Department, which was read twice and ordered to be printed.

Notices.

BANGOR MINISTERIAL ASSOCIATION,

1845—6—FOURTH QUARTER.

Will meet at N. Brewer, May 26, at 2 o'clock, P. M. Preaching, Tuesday evening—W. F. Farrington; Wednesday evening—Charles Baker.

The Committee, chosen by the Association at its last meeting, to designate subjects for essays to be read at the next, assigned to

W. Marsh—The Duty of the American Churches in View of the Increase of Romanism.
C. Baker—Best Method of Conducting Ministerial Associations.
W. F. Farrington—Mutual Confidence among Clergymen.
W. H. Pilsbury—Christian Firmness.
C. B. Dunn—Best Method of Promoting Christian Fellowship among Evangelical Denominations.
A. Hatch—Slander.
S. H. Beale—Conversation.
C. Munger—Swedenborgianism.
P. Higgins—Christian Meekness.
A. C. Godfrey—Appeals to the Passions.
S. Boody—Resurrection of the Body.
N. E. Rumery—Communion with God.
D. Colcord—The Duty of the Church in Regard to Slavery.
John Eldridge—Brotherly Love.
D. H. Mansfield—Christian Courtesy.

It is expected that each brother will present the skeleton of a sermon from a text of his own choice.

C. Baker,
W. F. Farrington, } Committee.
D. H. Mansfield,

The last meeting, with the exception of a single exercise, was one of peculiar interest. As might be expected, the utmost harmony prevailed. Criticisms were not restrained from fear of exciting feelings which had not even a latent lurking place among us, and they were received as kindly as they were offered. The affectionate counsel of aged and experienced brethren, together with the deep interest and heaven-born sympathy which they manifested toward the younger members of the Association, caused hearts, already beating high, to throb more intensely for their work and its reward. God was pleased that the workings of his own nature were not resisted there, and, at one period particularly, he came gently down to spend the passing moments in his own living temples. The spirit-soothing influence of heaven was upon us—_the music_[*] was heard and echoed back—tears flowed—thanksgivings were offered—WE LOVED EACH OTHER—and parted in hope

"When days and years are past
We all shall meet in heaven!"

Brethren, dear brethren, when we meet again, our salvation will be near! Ay, before another spring shall pass away some of us may be transplanted! Brethren! let us *all* die to the spirit of the world, and present ourselves, at our next meeting, a band of brethren crucified with Christ, and *"ready to be offered!"*

Per order,
D. H. Mansfield, Secretary pro tem.
Old Town, Feb. 27.

[*] Rev. 14:2, 3.

A CARD.

The subscriber, through the Herald, would present the grateful acknowledgments of himself and family to their friends in Bristol, Me., for their visit at the parsonage on the afternoon and evening of the 12th inst. Presents, amounting to $143, were left as evidence of the liberality and friendship of the visitors. May the visit be fraught with happy results in leading the donors to the fountain of Gospel truth, thus securing to them an "eternal inheritance with the sanctified in heaven."
Bristol, Me., Feb. 18. Sullivan Bray.

NOTICE.

The Northern Division of Claremont District Association will hold its next meeting at North Charlestown, N. H., April 28 and 29. Exercises to commence at 10 o'clock, A. M.

Sermon—J. Perkins, substitute, S. Quimby.

The subjects assigned are for essays, and texts for plans of sermons.

J. Jones, Preparation for the Pulpit, 2 Cor. 5:20.
B. R. Hoyt—Reasons for Holding Love Feasts According to Discipline, Rom. 8:20.
F. Furber—How to be Successful in Pastoral Visiting, Matt. 5:5.
I. W. Huntley—Redemption, Jer. 13:21.
S. Quimby—Can a Believer so Fall from Grace as to Perish Eternally? Rom. 8:22, 23.
J. English—Divine Call to Ministry, 1 Pet. 4:7.
A. S. Tinney—Christian Joy, Jer. 14:8.
N. L. Chase—Improvement of Time, Jer. 5;31, last clause.
G. W. T. Rogers—Evidences of the Anthenticity and Genuineness of Scriptures, 2 Kings 10:15.
S. Holman—Nature and Necessity of Justification, Rom. 10:11.
J. Perkins—Protracted Meetings, Rom. 6:22.
L. Draper—Best Method of Treating Errorists.
A. Kidder, Wm. M. Morand—Can any Christian Church Enjoy a Perpetual Revival, Heb. 12:14.
C. L. McCurdy—Holiness, 1 John 1:9.

Our last meeting was a season of interest, though but few present. There being sufficient time, before the next, to arrange our work and prepare for it, we expect a general *turn out*. By absence, we shall make the occasion less profitable to others, and lose the benefit ourselves. Let us go, brethren, full of the Holy Ghost, that this meeting may answer its true end.
Walpole, Feb. 12. Isacc W. Huntley, Sec.

DANVILLE DISTRICT MEETING.

Dear Br. Stevens,—Will you please change the place of meeting, for the Danville District Preachers' Meeting, from Walden to Danville, and the time from the 18th of May to the 11th of the same month.

Respectfully,
S. P. Williams.

P. S. The S. S. Convention will be on the 12th, instead of the 19th, as published.

QUARTERLY MEETINGS.

READFIELD DISTRICT—FOURTH QUARTER.

Phillips and Strong,	Mar.	21	22
New Sharon, Mercer and Norridgewock,	"	28	29
Monmouth and Wayne,	April	4	5
Winthrop,	"	11	12
Readfield and Kent's Hill,	"	18	19
Fayette,	"	25	26
Livermore and L. A. Mission,	May	2	3
Wilton and Temple,	"	9	10
Vienna and Farmington,	"	16	17
Rumford,	"	23	24
Bethel and Magalloway Mission,	"	30	31
Waterford and Lovell,	June	6	7
North Paris and Norway,	"	13	14
South Paris,	"	20	21
Hallowell,	"	27	28

Readfield, Feb. 24. E. Robinson, P. E.

NOTICE.

The preachers of Lynn and vicinity hold their adjourned meeting Monday, March 9, at 9 o'clock, A. M., at the house of Br. I. J. P. Collyer, Danvers. Text, Eccl. 4:1.
C. S. Macreading, Sec.

NOTICE.

Rev. John Clough's address is West Cumberland, Me. A post office has recently been established within the limits of the West Cumberland charge, called West Cumberland Post Office. He wishes to have his periodicals from Boston and New York directed accordingly.
John Clough.
West Cumberland Station, Maine Conf., Feb. 13.

MONIES RECEIVED

For Current Expenses, Newbury Biblical Institute, by W. M. Willett, Treasurer.

Camp Meeting collection, at Bath, N. H.,	$4 00
Montpelier collection,	9 55
Manchester, N. H.,	6 00
" Centre,	3 00
Amesbury, N. H.,	2 00
Claremont, N. H.,	4 00
Newbury, Vt.,	7 50
N. Charlestown, N. H.,	1 38
Acworth, N. H.,	2 00
Chester Mission, N. H.,	80
Chesterfield, N. H.,	3 00
Hanover, N. H.,	1 60
Alexandria, N. H., by a friend,	50
Concord, N. H., by friends,	2 00
" collection,	2 81
Copras Hill, Vt., by a friend,	1 00
Montpelier, Vt., collection,	4 03
Plainfield, Vt., collection,	2 30
Moretown, Vt., by friends,	2 50
Waitsfield, Vt., collection,	2 37
Warren, Vt., collection, &c.,	1 50
Bethel Limpus, Vt., by friends,	2 00
Stony Brook, Vt., by a friend,	1 00
Lebanon, N. H.,	2 57
Great Falls, N. H.,	8 70
" " by a friend,	1 00
Dover, N. H., collection,	2 65
Newmarket, N. H., collection,	5 24
Epping, N. H., collection,	64
Lowell, Mass., collection at S. Paul's Church,	4 65
Hudson, N. H., collection,	2 75
N. Ipswich, N. H., collection,	1 39
" " by a widow and others,	3 00
Rindge, N. H., collection,	2 60
Peterboro', N. H., collection,	1 25
" " by a friend,	1 00
" " received by E. Mason,	2 00
Winchester, N. H., sundry individuals,	3 30
By cash from Eliza Basteen, Medfield, Mass.,	1 00
" " " Milbury, Mass.,	5 00
" " " Russel St., Boston,	4 25
" " " Chelsea, Mass.,	6 32
" " " Malden, Mass.,	2 15
" " " Weston, Mass.,	5 15
" " " Worcester, Mass.,	3 00
" " " Craftsbury, Vt.,	43

COMMUNICATIONS.

J. Hawkes, Jr., 2—S. C. Brown—H. Baker & Co.—A. A. Willetts, 2 (subscribers to the S. S. Advocate *must* commence with April or October)—A. F. Park, 3 (all right now)—J. M. Young—J. Macreading—J. W. Dadman, 2—O. M. Legate—D. Richards, 2 (right at last)—F. Young—N. Bemis—A. A. Cook—D. M. Rogers—L. Austin—P. P. Harrower—E. Benton—L. D. Barrows (Geo. Smith was accidentally omitted in the acknowledgments of Feb. 4; he pays to Jan. 1, 1846; we do the best we can about mailing the paper)—W. Brown—H. Vincent (you are right about S. Robbins; B. Bourne has never paid in advance; $2 was received from him last year; if the agent gave him receipt to 1846, it was wrong; you may settle with Mrs. N. as you judge best—we would like to know, however, *who* the money was paid to; it is somewhat doubtful to our mind whether it was ever paid at all)—M. Leffingwell—W. S. Stillwell—S. W. Coggeshall—S. S. Matthews—C. L. Eastman—J. Hill—S. Chamberlin—C. B. M. Woodward—A. Leland—Williams and Loveland ($20)—D. A. Whedon (all right)—J. Livesey, Jr.—J. H. Perry (we send you all the back numbers we have)—H. Husted—Z. S. Haynes—L. Upham—J. F. Eaton—H. Drew (we must decline your proposal)—A. Tainter—J. Mason—J. C. Aspenwall (balance on L. Hulit's account is 83 cents)—W. R. Clark—M. Wood—G. W. Weeks (the Atlas is $2 70; Smith's work 60 cents; the other work we can't make out)—C. W. Ainsworth—L. Hill—L. H. Gordon—D. Lee—I. D. Rust—S. Beedle—W. Blake—S. Sias (ask me at Conference)—H. Johnson—H. S. Thompson (your money was received in 1842)—Z. B. C. Dunham—J. S. J. Gridley—S. Prescott—J. B. Bigelow—W. Turkington—J. Perkins—D. K. Merrill—J. L. Hanaford—A. Moore—C. C. Whitney—C. D. Pillsbury—W. McDonald—E. M. Fowler—D. Moody—Z. H. Blair (please circulate them; we are sorry to part with Br. L.; but he will probably be the greater loser) W. F. Farrington (you sent me, in Dec., $10 for the Herald; none for the Guide)—H. N. Macomber—N. White—P. Jaques—D. Dudley—H. W. Latham—C. Fuller—J. Beedle (can't afford to pay commission in the case you mention)—C. Phenix—J. S. Rice—C. F. Allen—J. English—J. Alger—C. C. Burr—J. Bancroft—J. Harriman (W. and E. B. owe 83 cents)—I. T. Thurston (we received $2 from C. H. in June, 1844)—J. Olney—H. T. Jones—G. S. Dearborn—J. O. Fox—H. L. Linscott—G. C. Crawford—J. L. Slason—C. Morse—J. L. Smith—L. S. Noyes—J. Hayes—C. Baker—W. A. Richardson (please do as you propose)—J. Baker—S. S. Cummings—C. D. Pilsbury—J. Thwing—A. Kent—A. Moore (the Messenger had gone.)

☞ We shall acknowledge the payments next week.

BOSTON PRODUCE MARKET.

From the Massachusetts Ploughman.

[*Wholesale Prices Inside Quincy Market.*]

BEEF, PORK, LARD, &c.			
Mess Beef, bbl. cash price,	9 00 a 9 50	Ohio Mess,	13 00 a 13 50
Navy Mess,	8 00 a 0 00	do Prime,	11 00 a 00 00
No. 1 do	7 50 a 0 00	Boston Lard, in barrels,	8½ a
Pork, Boston ex. cl., bbl.	a 16 00	Ohio do do	a 8½
Boston Clear,	15 00 a 15 50	Bost. Hams,	a 9
Ohio ex. cl.	14 00 a 14 50	Ohio do	8 a 8½
do clear,	14 50 a 15 00	Tongues, bbl.	18 00 a 20 00
BUTTER, CHEESE AND EGGS.			
Lump, 100 lbs.,	20 a 24	Cheese, best, per ton,	8 a 8½
Tub, best, ton,	15 a 20	Common, do.	5 a 6
Shipping do per ton,	14 a 17	Eggs, 100 doz,	20 a 22
FRUIT AND VEGETABLES.			
Apples, bbl.	2 75 a 3 25	Potatoes, bbl.	1 50 a 1 75
Beets, bbl.	1 00 a 1 25	Pickles, bbl.	4 00 a 5 00
Carrots, bbl.	1 00 a 1 25	Peppers, bbl.	8 00 a 9 00
Onions, 100 bunches,	2 50 a 3 00	Mangoes, bbl.	8 00 a 10 00
WOOL.—[*Wholesale Prices.*]			
Saxony fl. lb.	38 a 40	Com. to 1-4 do	27 a 29
do prime,	40 a 41	Lambs, sup.	33 a 38
do lambs	a	do 1st qual.	27 a 30
Am. full bl'd	37 a 38	do 2d qual.	18 a 20
do 1-2 blood,	30 a 31	do 3d qual.	14 a 17
HAY.—[*Wholesale Prices.*]			
Country, cwt.	1 00 a 1 06	Straw, cwt.	65 a 70
Eastern, ton,	14 00 a 15 00		
HOPS.—[*Wholesale Prices.*]			
1st sort, 1845,	20 a 25	2d sort,	a

FLOUR AND GRAIN.

Boston, Feb. 28. Flour—The news by the Cambria has had the effect to give more firmness to the market, and prices are a shade better. Sales have been made of 2 a 3,000 bbls Genesee, common brands, at $5 68¾; 500 do Troy, at the railroad depot, at $5 68¾ per bbl., cash; 600 do Howard street at 5 a 5 12½; 500 do Fredericksburg at $5; Georgetown extra brand, at $6 25; Ohio and Michigan at $5 62½; 400 bbls. Ohio via New Orleans at $5 25 a $5 30; 600 do at St. Louis, via New Orleans, at $5 31 a 5 50 per bbl; also, for export to England, 800 bbls Fredericksburg at $5; 500 do Alexandria at $5 12½, and 600 do Howard street at $5 a 5 12½ per bbl., cash.

Grain—The Corn market has improved, and has become firmer since the arrival of the steamer, Two or three cargoes of Southern white have been sold at 62 a 63c, and good mealing yellow at 68 a 70c; 11,000 bush. New Orleans white, at about 61c. Sales of Southern Oats at 43 a 44c per bushel; Corn Meal at $3 75 per bbl., cash.

New York, Feb. 23, 2½ P. M. 500 bbls. Genesee Flour to ship, sold at $5 76. The market has been cleared of Rye at 85c, making 60,000 bushels since the news. A cargo of New Orleans Corn brought 65c, wt; one or two cargoes of N. Carolina Corn, white, at 68 a 69c; holders generally ask 70c, but do not get it.

BRIGHTON MARKET.—Monday, February 23.

At Market 440 Beef Cattle, 12 yokes Working Oxen, 30 Cows and Calves, 750 Sheep, and about 600 Swine. There is on the way for this market 150 head of Cattle and about 250 Swine, detained in consequence of the storm, aboard the Western cars, and will probably arrive this afternoon.

Prices.—*Beef Cattle.*—By Extra, $6 50; first quality, $5 75 a $6 00; second quality, $5 25 a $5 50; third quality, from $4 00 a $4 50.

Working Oxen—Sales dull—and noticed at $78, $85 and $106.

Cows and Calves—Sales made at $17, $18, $21, $25, $26 and $34.

Sheep—Sales noticed at $2 66, $2 75, $3 12, $3 50 and $4 50, in lots to suit purchasers.

Swine—Dull, there being but few buyers and a good supply for this time of the year. Prices asked at wholesale, 4 for Sows and 5 for Barrows, at retail 5 for Sows and 6 for Barrows.

N. B.—We noticed 8 beautiful Steers and 1 beautiful Cow from the farm of the late Gen. Wardsworth, of Genesee co., and purchased by Mr. S. H. Bennett, and sold to the following gentlemen: Ira Hunter of Worcester, Mass., two, 6 years old, at $300; Mr. Daniel Atherton two, 4 years old, at $6 75, and 1 Cow at $7 00 per hundred, and two, 4 years old, for Messrs. Charles Brackett and John Horbash, of Newton, for $6 75. The last, though not the least, 3 years old, by Bennett and Taylor, at $7 75.

MARRIED.

In Cambridgeport, by Rev. M. Trafton, Mr. H. B. Hull and Miss Adelaide Heywood, both of Cambridgeport.

In New Bedford, on Monday evening, Feb. 23, by Rev. Isaac House, Rev. Daniel Webb of the Providence Conference, and Mrs. Nancy Cary of New Bedford.

In Lowell, Feb. 22, by Rev. Abel Stevens, Mr. Leander Crosby of Billerica, and Miss Abigail Moody of Lowell. By Rev. J. S. Springer, Mr. Jeremiah P. Hadley of Boston, and Miss Sarah H. Cotton of Lowell. Mr. G. W. Kenney and Miss Eunice Hatch, both of Lowell. Mr. Thaddeus W. Hunt of Marlborough, and Miss Philomela Thompson of Lowell. Mr. Samuel H. Edgerly of Manchester, N. H., and Miss Mary J. Sanborn of Lowell. Mr. Otis W. Gates and Miss Lucy Favrow, both of Lowell.

In Holliston, Feb. 24, by Rev. Luman Boyden, Mr. Alfred Gooch and Miss Martha A. Hunt, both of Holliston.

In Lyman, Feb. 20, by Rev. George S. Dearborn, Mr. Seth Ford of Newbury, Vt., and Miss Amanda Paddleford of L.

In Goshen, N. H., Feb. 9, by Rev. John English, Mr. James Philbrick and Mrs. Hannah Tandy, both of Goshen.

In Lempster, Feb. 18, by Rev. John English, Mr. Joseph Terry of Johnston, Vt., and Miss Sarah Lowell of Lempster.

DIED.

In this city, on the 17th inst., Emma Louisa, youngest child of Isaac and Sarah Rich, aged 3 years and 1 month.

Advertisements.

BIOGRAPHICAL.

Sister Sally Williamson, died of consumption, Feb. 12, aged 49 years. Some nineteen years since she espoused the cause of the Redeemer in Mercer, during the labors of Br. D. Copeland in that place. All who knew her will join with us in saying, that Sister W. was a pattern of goodness—mild, patient and forbearing. During her sickness she was able to bear testimony to the excellence of the Christian religion, calmly submitting to the hand of Providence, and bearing all her sufferings with the spirit of a devoted follower of Christ, and when unable to articulate, she would squeeze the hand in token that "All is well." Her aged mother, brothers and sisters, and five dear children, with a large circle of relatives and friends, mourn her loss. A star has disappeared from earth, but shines in glory.

Machias, Feb. 16. Zina H. Blair.

Mrs. Mary Brown, wife of William Brown, died in Wickford, R. I., Feb. 16. Sister Brown connected herself with the Methodist Episcopal Church, about thirty years since, and continued an acceptable and worthy member, up to the time of her death. She was one of a little class of twelve, in W., who have for many years been deprived of the peculiar privileges and institutions of our church; but notwithstanding this privation, she held fast her integrity, and retained an undiminished attachment to the people of her early choice. The last ten days of her earthly pilgrimage, were days of unclouded brightness. After several months of extreme suffering, the "weary wheels of life stood still." She died—

"As fades the summer cloud away;
As sinks the gale, when storms are o'er."

S. C. Brown.

E. Greenwich, R. I., Feb. 20.

Mrs. Statira Patterson, died in Brownfield, Nov. 9th, aged 62. She experienced religion more than forty years since, under the labors of Father Heath; and soon after united with the M. E. Church, and continued an acceptable member, living a godly, righteous, and sober life, until she was enrolled among the saints that have washed their robes, and made them white with the blood of the Lamb.

She was called to endure many trials, and during her long illness to suffer much; but by grace she was enabled to bear all with patience and resignation. She had familiarized herself with the subject of death by frequent contemplation, and when the summons to depart came, it found her prepared. Her end was peaceful.

A. J. Webster.

Mrs. Lydia H. Brier, wife of Simon Brier, and daughter of Solomon Hoyt, formerly of Sandwich, N. H., died in this town, of consumption, Jan. 10th.

Sister Brier was well known to many itinerants, to whom, in past days, her hands have ministered in sickness and in health. To such, it will suffice to say, that to the last, she was the same cheerful associate and consistent Christian. As she approached the termination of her earthly course, the clouds, which had so often darkened her prospect, were dispelled by the brightness of coming glory, and her soul was filled with rapturous delight. As the uncaged eagle, scorning earth, mounts the upper skies to drink pure radiance from the orb of day, so her pure spirit, from earth set free, clapped its glad wings and soared away to bathe itself in the pure light of heaven.

Corinna, Jan. 26. C. C. Whitney.

MISSIONARY.

For the Herald and Journal.

THE MISSIONARY CAUSE.

I fear we lack in missionary spirit. It is this that places the English Wesleyans in the first rank of missionary enterprise. This spirit is kept active by the interest taken in missions by the preachers, who often preach on the subject, and generally mention it in public prayer, and by missionary papers, monthly and quarterly, spread broadcast among their people, and by missionary meetings. By these means the situation of the heathen is kept before the people, and they are brought to feel so much interest in the perishing, that the poor give of their penury, the rich of their abundance; and the children, catching the same spirit, raise "missionary eggs and chickens." English Wesleyans calculate upon giving to this cause and praying for its success. And they, as others, pray in proportion to what they give. Much as they are applauded by some, "they are men of like passions with us," and would not long occupy their noble position if these means were as much neglected as in this country.

Never could we, as a church, do more for missions than now, and never were our people more liberal, as the many donation visits and the success in the cause of education abundantly testify. And if the state of the heathen were spread before our people, and their duty clearly explained and lovingly enforced, I have no doubt the gold and the silver would flow freely into the treasury of the Lord, while prayer, ardent, earnest and continued, would ascend "the hill of Zion" for the prosperity of this glorious cause.

Dear brethren in the ministry, I fear many of us are verily guilty concerning our heathen brethren, in that we saw their anguish of soul and did not cry for help in all our congregations. We have no reason to expect our people will feel more or do more in this cause than we set them the example. Let us endeavor to increase the missionary spirit in all our borders by the following means:

1. Give missions as thorough an examination in all their bearings as possibly we can, that we may act "according to knowledge;" and entering into our closets, get a complete baptism into the missionary spirit—"get the missionary fire into our hearts and let it glow upon our lips." This spirit would give such an edge to our preaching and such an addition to our zeal in pastoral duties as would make some of us "as good as new." In these days we have much of the zeal and success of our fathers—it was this spirit fired the hearts of Wesley, Coke, Asbury, and others of sacred memory.

2. Preach on missions. Spread before the people the Germans and Indians of this country—Africa in all its misery and degradation—babe murdering China with her perishing millions. Ask the people to assist them with their prayers, their sympathies and their money. Say not, I do not get my own claim. All experience proves those preachers who advocate the missionary cause gain much more than they lose by it; for the people that support missions are the last to let their own minister suffer. But one says, My people are poor. Very few are so poor they cannot do a little when they calculate upon it. Tell them of the colliers and miners of England—of the emancipated blacks in the West Indies; and "provoke them to love and good works." And if they persist in pleading poverty, tell them of the Jews in the time of Nehemiah and the cause of their poverty. And should any one fear "so many collections," let them have a subscription paper instead; and tell them, While God continues to shower mercies upon them, gratitude should constrain them to assist the perishing, unless they will consent to have God withhold from them his mercy.

(Concluded next week.)

SLAVERY.

For the Herald and Journal.

UNION WITH THE SOUTH.

No. III.

We maintain that the union in question can never take place. II. *Because of the peculiar tendency of Southern opinions.* If it is true, as we have maintained in a previous paper, that the opinions of the Church South, in respect to slavery, are fundamentally and alarmingly heretical, then it follows that the practical tendency of these opinions must be eminently disastrous. It is usually the case, that a heresy in practice is incalculably more dangerous than a heresy in opinion. If this be true in the present case, the practical tendency of the opinions which we have noticed must, if possible, furnish a more insuperable obstacle to the contemplated union than the opinions themselves. But what is the practical tendency of these opinions? Our limits will not admit of our going largely into the discussion of this point; we will therefore briefly remark,

1. *That these opinions directly tend to break down and destroy the moral discipline of the church.* If, for instance, a particular church should countenance the crime of intemperance among its members, as the Southern Church does the crime of slaveholding, how utterly must it break down all salutary ecclesiastical discipline! How can the administrator of discipline have any confidence to take a Scriptural and disciplinary course with members of the church who are guilty of inferior offences, when he is authoritatively instructed to permit them to go on in the indulgence of the highest crimes; and especially if these inferior offences obviously grow directly out of a particular high crime which they are instructed to tolerate, as it is well known a very large proportion of church offences, in slaveholding communities, grow directly out of the practice of slaveholding, as its legitimate fruits. To administer discipline in such cases would involve such a palpable inconsistency—it would be such an obvious case of "straining at a gnat and swallowing a camel," and so entirely opposed to all that love of consistency inspired by human nature and religion, that to do it, it would seem that the administrator must be either destitute of intelligence, or controlled by fanaticism. Again, the practice of rejecting the testimony of colored persons in church trials, which has long obtained in the South, and which naturally grows out of a state of slavery, must of necessity leave the most arrant hypocrites to stalk abroad in the church as reputable members, when it is certainly known, by the colored persons connected with the church, that those very individuals are guilty of the highest crimes. They can continue to go on in the most unclean and abominable practices, and can never be exposed but by the testimony which the church rejects. Again, the practice of slaveholding creates such an unnatural state of society—puts so much property and power in the hands of the few, that frequently all the considerations arising out of interest—the loss of support for a dependent family, and the vindictive persecutions of over-shadowing authority, are brought to bear against the administration of a salutary discipline. This is illustrated by the following fact: A Methodist minister says, "When in charge of a circuit in Mississippi, common fame said that Gen. ——, a member of the church, was both intemperate and licentious. We soon saw him in a state of intoxication. The next morning, when he was sober, we spoke to him about it. His reply was, That the church knew that he drank brandy, and as to the amount, he must be the sole judge of that. And further, in regard to acknowledgment, or appearing before the society, that was out of place; he was accustomed to command, and was not to be spoken to after that sort. The facts in the case were presented to the class, but no verdict could be obtained from them, for they were nearly all under his control; even the church edifice had been mainly built by him, and was on his land. When he heard that the preacher had pronounced him no longer a member of the church, he despatched a communication, to the distance of 50 miles, to inform the preacher, that if he ever came there again, he would give him a *cow-hiding*, well laid on. Duty, of course, brought the preacher around to the same place. On his arrival, a paper, expressive of deep contrition, and a full reversion of the expulsion, was presented him for immediate signature. But as the high contracting parties could not agree in the protocol, the whip, the insignum of office and authority, was drawn to its extent, and the clerical offender was seized by the coat. Standing up to the autocrat, and looking him in the face, the Lord rebuked him, so that he quailed, and was not allowed to lay his finger upon him. This is only one of the many difficulties of enforcing discipline in a slaveholding community." In such a state of things, is it surprising that the Discipline of the Methodist Episcopal Church should be ineffectively administered at the South, and that, in respect to slavery, it should be confessedly "a dead letter?" "When a mob in New Orleans seized a box of Disciplines, as abolitionist books, it is said that the rioters were appeased by an assurance that the Methodist Discipline, on the subject of slavery, had become a dead letter." This witness was strictly true. We remark,

2. *That the opinions we have noticed directly tend to destroy the moral purity of the church.* It cannot fail to do this effectually, by breaking down and destroying the moral discipline of the church; but they do it in other ways. There is such an intimate connection and dependence in crime, that to countenance the commission of any particular high crime, prepares the way and disposes to the commission of almost all other crimes; and where this is done by a church, it must directly contribute to the entire destruction of the moral purity of that church. Who does not see that this must be the effect on the church South, if so emphatically countenancing, as it does, what Mr. Wesley justly calls "The sum of all villanies,"—that which, like the spiritual Babylon of the Revelator, is "the mother of all abominations?" The crime of slaveholding directly tends to a wide-spread moral corruption of master and slave, and the entire community where this crime is practised, by its destruction of the marriage relation, and its licensed system of promiscuous intercourse between the sexes. We cannot consent to pollute our sheet with much illustrative detail on this point. We will only state a fact or two. When attending the General Conference, in the good city of Baltimore, a few years since, where slavery is seen in its best estate, we were remarking to a member of the church, belonging to a leading family in that city, upon the appearance of ardent piety, as displayed in the meetings of the colored people there. Yes, said he, but *I can do what I please with the loudest shouting females among them; for I have done it!* A preacher in charge in the city of New Orleans, on visiting the meetings of the colored people of that city, in company with a Northern minister, remarked that these people are apparently pious, and are among our most liberal supporters; but the practice of promiscuous intercourse between the sexes is nearly universal, and is entirely beyond our control. These are not rare and extraordinary cases, but common, in a state of slavery, and are among its natural and legitimate fruits. The moral purity of the Church South, it must be remembered, is not only assailed by the licentiousness that every where obtains within its pale, but also by the reflex action of all the licentiousness and abominations of the entire system of slavery; for it emphatically endorses and sanctifies the whole in pronouncing it to be not a moral evil. If the crime of slaveholding, to which the Church South cleaves with such unflinching tenacity, is breaking down and destroying its moral discipline in the manner described, and diffusing a widespread, uncontrolable licentiousness within its pale, and assailing it with an overwhelming, irresistible torrent of licentiousness from without, is it a supposable case, that under the operation of the action of such powerful causes as these, that she can retain a single vestige of moral purity? But we hasten to a still higher specification against the practical tendency of the opinions embraced by the Church South, by remarking,

3. *That these opinions directly tend to uproot the whole system of practical Christianity.* We have before had occasion to remark, that they were a heresy against the whole law and Gospel, and consequently against Christianity itself. But is all this true? We are compelled to believe it is. We could not find it in our heart to draw this high indictment against the Church South did we not believe it to be fully justified by the facts in the case. But it is undeniably true, that if a church countenances and practices any particular high crime, the direct tendency of such a course must be to uproot the whole system of practical Christianity. Suppose, for instance, it be the crime of horse-stealing which she countenances, and her members extensively practice. Can there a doubt entertained that she countenances and practises a crime which directly contributes to wreck utterly the whole moral and religious character of him who is guilty of it? Can it be supposed, that living in the practice of horse-stealing must not directly contribute to annihilate every vestige of moral and religious character? But if this be true in respect to any individual, it is obviously more eminently true in respect to a church that countenances and practises this crime. But if this be true in respect to the crime of horse-stealing, it must be true in a much higher sense in respect to the incalculably higher crime of man-stealing, of which we have before proved the Church South to be guilty.

Our position is established not only by the general tendency of slaveholding, like all other high crimes, to effect an entire wreck of moral character, but by its direct tendency to uproot and discard every particular commandment of the decalogue, and all the leading precepts of the Gospel of Christ. God speaks with terrible majesty, from the flaming summit of Sinai, to every subject of his moral government, and says, "Thou shalt have no other gods before me;" but slavery lifts up its impudent head, and, like the tyrant of Egypt, says, "Who is the Lord, that I should obey his voice?" and, in direct violation of this mandate, puts the slaveholder in the place of God, and invests him with many of the peculiar rights of God in respect to his slaves; so that when the rights of God over the slave come in conflict with the assumed rights of the slaveholder, the rights of the former are always made to yield. God specifically and authoritatively charges us, in the second commandment, to worship and pay divine honors to no other being but himself; but slavery utterly sets this commandment at nought, in so far as it invades the rights of God over the slave, and assumes to say to the slave, "You are my property, and not the property of any other being; you are exclusively my servants, and as to worshipping God, you cannot do this, or any thing else, but as I give you liberty." God says, in the third commandment, "Thou shalt not take my name in vain;" but slavery places God, in many respects, below the slaveholder, and thus profanes his name and discards his authority; and then institutes a system of religion upon this principle, calling it Christianity, which is itself a profanation of the name of Christ, and God, and all genuine Christianity; and it also leads to all sorts of profanation among slaves, because "oppression maketh [even] a wise man mad." God says, in the fourth commandment, "Remember the Sabbath day to keep it holy;" but slavery, with singular impertinence and profanity, says to its victims, "You shall not keep the Sabbath, but as I give you liberty," and in many instances, "I shall by no means give you liberty to do it." God says, in the fifth commandment, "Honor thy father and thy mother;" but slavery says, in direct violation of this command, you must honor and serve me to the neglect of your father and mother; and if my interest requires it, as it frequently does, I shall send you to the Southwest part of the United States, or Texas, where you will be so far from honoring your father and mother in the sense of the commandment, that you will never see them more. God says, in the sixth commandment, "Thou shalt not kill;" but slavery says, "I will kill," and accordingly does it in a thousand forms of violence and oppression. God says, in the seventh commandment, "Thou shalt not commit adultery;" but slavery says, My interest requires me to make a regular business of breaking this commandment, and I shall do it as much as I please. God says, in the eighth commandment, "Thou shalt not steal;" but slavery itself, as we have seen, is a grand system of the worst species of theft, and leads to the extensive prevalence of stealing away slaves. God says, in the ninth commandment, "Thou shalt not bear false witness against thy neighbor;" but, in opposition to this, in how many thousands of instances has slavery ground its victims by a false testimony, as Joseph was ground in the house of Potiphar, and claimed the right to do it, and the poor slave must submit in silence. God says, in the tenth commandment, "Thou shalt not covet," &c.; but slavery presents a most signal and habitual violation of this command. It is, in itself, an atrocious system of covetousness; covetousness is its life-blood and vitality. It began in covetousness, and is perpetuated in the same crime. The covetousness, which is idolatry, gave birth to this miserable brat of hell, and has ever furnished the aliment on which it subsists. Slavery habitually covets in all the several respects prohibited by the commandment. This remorseless hag not only covets her neighbor's house and wife, man servant and maid servant, ox and ass, and every thing else belonging to him, but actually takes possession of the whole, neighbor and all, and appropriates them to her own use. Thus slavery tramples under foot, with sovereign contempt, every commandment in the decalogue. It makes similar havoc with the Gospel of Christ.

God says, "Search the Scriptures;" but slavery says to its victims, "You shall not search the Scriptures, for you shall not learn to read." God says in respect to the marriage relation, "What God hath joined together let no man put asunder;" but slavery says, I will put those, who are thus joined, asunder whenever I please. God says, "Forget not the assembling of yourselves together;" but slavery, "You must by no means obey this command without my consent." God commands us to pray, but slavery frequently says to its victims, "You shall not pray." God commands us to believe; but slavery says, "You shall not believe; for I will take away from you the opportunity of reading and hearing, by which alone faith comes." We might go on with this detail, and show that slavery discards, in a similarly contemptuous way, the authority of almost every precept of the Gospel of Christ; thus exhibiting itself a perfect antagonism to the entire system of practical Christianity, and as directly tending to uproot and annihilate the authority of the whole. If, therefore, the opinions of the Church South, on the subject of slavery, directly and powerfully tend to destroy its moral discipline, and annihilate its moral purity, and uproot the whole system of practical Christianity, then they must of necessity contribute, in a very high degree, to diffuse the spirit of practical and speculative infidelity in the South. Did our limits permit, we should be pleased to enter into a further illustration of this point, and show how they account for the extensive prevalence of speculative infidelity among the higher classes of the South. But we must close. Our conclusion is, that such is the ruinous practical tendency of the opinions in question, that they impose an insuperable obstacle to the contemplated union with the Church South. O. P. Q.

Maine, Feb. 10.

LADIES' DEPARTMENT.

For the Herald and Journal.

A MOTHER'S LOVE.

The Mother's love has been proverbial in all nations, and in all ages of the world. Among the higher principles of our nature, perhaps this principle stands somewhat pre-eminent. It is said to be stronger than death; so strong, that she will clasp the lump of lifeless clay to her bosom, in which, but yesterday, dwelt the spirit of her beloved child. The winds of adversity seem to fan this flame which burns brightly and steadily on the altar of the mother's heart; and the dark tide of sin and death, which has flowed for centuries through the floodgates of iniquity, and overspread our world, cannot quench it. The casket is beautiful, and the gem is invaluable. As the wanderer returns and rests his aching head upon her bosom, which swells high with emotions of love, and in which there is a spirit whose gentle breathings ascend to God in unison with the deep aspirations of his own soul, he feels that 'tis good to rest where kindred spirits dwell. This principle is certainly the gift of God, infixed in the female heart for wise purposes; the development and manifestation of which, are seen in every domestic circle. It is not confined to splendid mansions, to the lands of eloquence and song, to the elysium of the ancient mythology, or the transcendental regions of the moderns; it exist not only in the poets' visions and the angels' dreams, but is found in the rude log-cabin, and in the Indian's wigwam; indeed, it visits on every shore that is marked by woman's footsteps. But especially is it seen, yea, *felt*, where science and religion - ert their mighty power upon the human mind; for this principle, though innate, may be cultivated like any other principle implanted in us by our Creator.

The object of her affections may throw off the restraints of family discipline, rush madly from a father's arms and a mother's bosom, circumnavigate the world, traverse every distant shore, mix in all the scenes of dissipation and dark wickedness which sinful earth presents to the view of an omniscient God, and, strange as it may seem, that mother, who has been confined to some miserable hut, without the necessaries of life which that son should have furnished for her, remembers him still. Her mind has followed him; her heart has loved him, and does still love. Her language is—

"I know that I love thee, wherever thou art!"

The effect of this principle in the mother upon her offspring, has been most astonishing.—Its redeeming and reclaiming power, has been felt when all other means, save the Gospel, have proved ineffectual. Often has the thought—"I have sinned against a mother's love"—melted into tenderness the hardest hearts and caused the tears of contrition to flow from their hidden fountain, from whence they had not flowed for years. Wonderful, mysterious principle! thy victories stand next to the glorious victories of the cross, beneath which thou didst shed thy holiest tears, which fell from the weeping eyes of the sainted mother of Jesus. We can hardly conceive of a heart so deeply stained and polluted by sin, as to disregard a father's affection; but to conceive of a heart so dark and bloody as to turn a deaf ear to the eloquent accents of a mother's love, seems to be almost a step beyond the conceptions of man. That heart must be foul indeed, and we would fly from its possessor, as from the devouring flame, or the poisonous serpent. We have said that this principle was implanted in the mother's heart for wise purposes. Without it, our world would be a wilderness, filled with terrible monsters, the sight of which would chill the blood in our veins; the mother, like the ostrich, would leave her offspring to perish in the cold wind's blast, or beneath the burning sun, or to be marred by a stranger's hand.

Such is a mother's love. And as she passes away to the land of eternal rest, we stand "gazing up into heaven," and beheld her, by the eye of faith, sitting at the right hand of the throne of God, where there are pleasures for evermore; and that sentence, so pregnant with meaning, comes swelling up from the depths of the soul, "My Mother!" E. A. Helmershausen.

For the Herald and Journal.

A SHORT EXHORTATION.

My Dear Friend,—Do you see yourself a lost sinner, exposed to the wrath of God? do thy sins tower mountain high, and threaten thine immediate destruction? does the world wear a sickening hue? has it lost its power to charm thee? art thou anxious to break away from its powerful grasp? art thou saying in thy heart, O that I could find him of whom Moses in the law and the prophets did write? is it the language of thine heart, "O wretched man that I am; who shall deliver me from the body of this death? Let me answer, none but Jesus; he is the only Savior; he is thy Savior; he died that you might live; that you might be saved; and be saved now.

"All things are ready." God the Father is ready; God the Son is ready; God the Holy Ghost is ready; all on God's part is ready. Are you ready? Then give up the world, its pleasures—its honors—the pursuits of its riches—give up thy friends—your associates—your sins—yourself; dedicate all to God; throw all you have upon the altar, and there let it lay; trust alone in the mercy of God; it will not fail; God cannot lie. O believe that God will, for Jesus' sake, receive you; that he will receive you now. He will save thee; O believe it, and believe it now—for "now is the accepted time; now is the day of salvation." Praise God for salvation.

Nashua, N. H., Feb., 1846. S. A. I.

For the Herald and Journal.

"DONATION VISITS."

Mr. Editor,—Two of your correspondents in the Journal of the 11th ult., have favored your seven thousand subscribers with articles on "donation visits." But it so happens that they do not agree.

"Scrutatio" does not seriously object to the *visits*, but is decidedly opposed to having any *notice* of them appear in the Herald.

"Plain Truth" does not seriously object to the *notices*, but wishes to have in connection with them quite a history of the church.

I wish to make the following suggestions:

1. That every Methodist minister express his gratitude for the favors shown to him by the people in any way he may think proper, though it be with "*the Boston news*."

2. That the good brethren and sisters make those brethren who have so much to say about "donations," "notices," &c., a donation visit.

3. That no one should complain through the Herald if they do not deem it expedient to publish a "Card," as others have done.

Maine, Feb. 12. Itinerant.

THE PREACHER.

"I pity the preacher," said my uncle Toby.

"He is a poor creature," rejoined Trim.

"How so?" quoth my uncle.

"Because in the first place," continued the corporal, looking my uncle full in the face,—"because he *must* be a popular man, in order to fill up the congregation and make the taxes much less to individual pockets, than they are in an adjoining parish, or place of worship. He must be an eloquent speaker, a sound divine, an accomplished scholar, a devoted pastor, a zealous reformer—in short, a man of the right stamp. And he must be all this by a standard determined by the various tastes and opinions prevailing among the hundreds of young and old, rich and poor, learned and ignorant, pious and profane, of which a parish is made up."

"Too much the case," said my uncle, with a deep sigh, "too—much—the—case."

"And please your honor," continued Trim, elevating his voice and striking into an imploring attitude, "this is not the whole."

"Go on, Trim," said my uncle, feelingly.

"In the next place," pursued the corporal, "the preacher, in the wish to commend himself to every man's conscience, attempts to give a plain, but logical and pungent exhibition of some great doctrine of godliness, and feels sure that what has so deeply interested his own heart must be acceptable to all who assemble to hear a religious Gospel. But imagine his surprise to learn, that he can never retain the literary portion of his audience, unless he strikes into more original trains of thought. Still true to his mission, 'by all means to save some,' he presents the same theme in the light of philosophy, science and history. But good farmer A. takes off his specs, and thrusting them hastily into his pocket, declares it too bad to have so much book larning, instead of the rich experimental truth which feeds the flock. The next Sabbath, a sermon full of comfort to the saints, finds no favor at all with young Miss B., just from the boarding school, who expected to hear such delicate touches of the sentimental as she reads in the 'Mirror' or the 'Albion,' nor much better acceptance with exciteable Br. C., who believes no preaching suited to the times which is not well spiced with current anecdotes and striking illustrations. The preacher for once hits upon a subject, which allows him scope for thought, sentiment and feeling, it seemed to be one of his happy efforts both to entertain and to edify, until he is reminded, in descending from the pulpit, by good deacon D., that he had forgot to pray for the slave and to denounce the rumseller. The preacher continues to wait on his ministry, and the people on his ministrations. They when it is convenient, and he also when it is not; and would you believe it sir," said the corporal, clasping his hands beseechingly, "would you believe, sir, that after all the complaining of the fare which has been weekly provided, with much expense, labor and anxiety to please and profit, many of the fed and feasted will not hesitate, at the end of quarters and years, to cheat the preacher out of his pay. Our army swore terribly in Flanders, but they never did anything equal to that."

"Never," said my uncle Toby emphatically.—N. Y. Rec.

NEVER PROCRASTINATE.

The following little story is not new, but it is so touchingly narrated, and conveys so excellent a moral, that we cannot refrain from publishing it. We remember that the tears came into our eyes the first time we read it.

"You'll please not to forget to ask the place for me, sir," said a pale, blue-eyed boy as he brushed the coat of the man of leisure at his lodgings.

"Certainly not," said Mr. Inklin, "I shall be going that way in a day or two."

"Did you ask for the place for me yesterday?" said the pale boy on the following day, with the quivering lip as he performed the same office.

"No," was the answer. "I was busy; but I will to-day."

"Heaven help my poor mother," murmured the boy, and gazed listlessly on the cent Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with the loaf of bread he had earned by brushing the gentlemen's coats at the hotel. They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get me the place, and I shall have three meals a day—only think, mother, *three meals!* and it won't take me three minutes to run home and share them with you."

The morning came, and the pale boy's voice trembled with eagerness as he asked Mr. Inklin if he had applied for the place.

"Not yet," said the man of leisure, "but there is time enough."

The cent that morning was wet with tears.—Another morning arrived.

"It is very thoughtless in the boy to be so late," said Mr. Inklin. "Not a soul here to brush my coat."

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the man of leisure, "but the place in Mr. C——'s store was taken up yesterday."

The boy stopped brushing and burst afresh into tears. "I don't care now," said he sobbing, "we may as well starve. Mother is dead."

The man of leisure was shocked, and he gave the boy a dollar.

THOMAS PAINE.

A gentleman in New York, who personally knew Thomas Paine, and was repeatedly in his company during the last years of his life, gave the following account of a conversation with him respecting the Bible.

One evening I found Paine haranguing a company of his disciples on the great mischief done to mankind by the production of the Bible and Christianity. When he paused, I said, "Mr. Paine, you have been in Scotland. You know there is not a more rigid set of people in the world than they are in their attachment to the Bible.—Is it not one of their school books?—their churches are full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes." He said it was true. I continued, "You have been in Spain and Portugal, where they have no Bible; and there you can hire a man for a dollar to murder his neighbor, who never gave him any offence." He assented. "You have seen districts in Europe, where not one man in fifty can read; and you have been in Ireland, where the majority never saw a Bible. Now you know it is a historical fact, that in one county in England or Ireland there are many more capital convictions in six months than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the alms-house, state prison, bridewell, nor penitentiary of New York. Now, then, if the Bible was so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact: for our prisons, alms-houses and penitentiaries are filled with men and women, whose ignorance or unbelief prevents them from reading the Bible." It was now 10 o'clock at night. Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another.

TERMS
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